लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी
L.B.S. National Academy of Administration
मसूरी
MUSSOORIE
पुस्तकालय
LIBRARY

अवाप्ति संख्या
Accession No. 101253

वर्ग संख्या
Class No. 275.4

पुस्तक संख्या
Book No. Ind.

GL 275.4
IND



101253
LBSNAA

Indian Church Problems

of

Today

Edited by

The Rev. Bishop

Brenton Thoburn Badley

of the

Bombay Area

Madras
Methodist Publishing House
1930

GRATEFULLY

DEDICATED TO

THE REVEREND BISHOP FRANCIS WESLEY WARNE

WHO DURING FORTY YEARS,

WITH ALL THE ENERGY OF MIND AND SPIRIT,

HAS GREATLY HELPED IN

THE SOLUTION OF THE PROBLEMS OF THE
INDIAN CHURCH

PREFACE

THIS book could not deal with all the problems of the Indian Church, and among the chapters that were included in the original plan were two that the compiler and editor greatly desired. The first of these, on the question of Church Union, was offered successively to three persons and attempted by two of them, but without ability to complete the work within the required period of time. The other, on the place of the National Spirit in the Church, was partially written, but unfortunate circumstances prevented the writer from completing his task. The limits of space prevented still other chapters from being included in the scope of the undertaking.

A further regret has been the failure to secure a larger number of contributions from nationals. But for failure on the part of some that the editor could not anticipate, there would have been other chapters by Indian writers. By this statement it is not implied that missionaries who have written on problems connected with the Indian Church are incompetent to do so. The missionary contributions in this book are from men who, by knowledge of the situation and experience in the work, are peculiarly well fitted to discuss these important questions.

As the Methodist Episcopal Church approaches the important session of the coming Central Conference, to be held in December, 1930, there

is need for a fresh study of problems of special significance that must be faced by our Church on this field. Following the interesting and important Findings of the several Area Conventions that were held on this field during 1929, there is room for a more general survey of our Church problems by writers representing all these Areas. They have had the advantage of reviewing those Area Findings as they prepared their own statements. It is hoped, therefore, that this book may furnish helpful reading as we go forward to the significant tasks of our next Central Conference.

The editor is deeply grateful to those who have contributed to this volume, and especially since they undertook their tasks at a time when the ordinary demands of the regular work were in themselves very heavy. Every writer has written under this handicap, and has thus put the Church and its constituency on this field under a special debt of gratitude.

B. T. B.

Episcopal Residence,
Byculla, Bombay.

TABLE OF CONTENTS

CHAPTER		PAGE
I.	AN ADEQUATE SPIRITUAL DYNAMIC—By the Rev. Bishop Brenton Thoburn Badley, M.A., LL.D., Resident Bishop of the Bombay Area	9
II.	THE ADMINISTRATION OF A MISSION FIELD—By the Rev. Bishop John Wesley Robinson, D.D., Resident Bishop of the Delhi Area	25
III.	THE ASHRAM IDEAL—By the Rev. E. Stanley Jones, M.A., D.D., Evangelist-at-large for India and the world	44
IV.	EDUCATING THE WOMEN OF TOMORROW—By Miss Mary E. Shannon, M A., *Principal*, Isabella Thoburn College, Lucknow	52
V.	THE FUTURE OF MASS MOVEMENTS—By the Rev. Amar Das, District Superintendent, Rohtak District, Rohtak, Punjab	69
VI.	LOW CASTES *plus* HIGH CASTES—By the Rev. J. R. Chitambar, M.A., D.D , *Principal*, Lucknow Christian College, Lucknow	87
VII.	VILLAGE SCHOOLS : THE HEART OF OUR EDUCATIONAL WORK—By the Rev. C. B. Hill, B.A., General Secretary for Education, Methodist Episcopal Church in Southern Asia	100
VIII.	CONSERVING THE BEST IN INDIAN IDEALS—By the Rev. Bishop Brenton Thoburn Badley, M.A., LL.D., Resident Bishop of the Bombay Area	121
IX.	EMERGING PROBLEMS IN SOCIAL REFORM—By Miss Mildred Drescher, B.A., Nagpur, C. P.	137
X.	PROSELYTES OR CONVERTS?—By the Rev. C. F. H. Gusé, M.A., B D., Professor, India Methodist Theological College, Jubbulpore, C. P.	158
XI.	THEOLOGICAL TRAINING FOR AGGRESSIVE WORK—By the Rev. Albert A. Parker, D.D., *Principal*, India Methodist Theological College, Jubbulpore, C. P.	171

CHAPTER PAGE

XII. THE STRANGER AT OUR DOOR—By the Rev. Murray T. Titus, PH.D., D.D., District Superintendent, Budaun District, Budaun, U. P., and part-time Secretary for the National Christian Council of India ... 189

XIII. WOMEN'S CONFERENCES IN FOREIGN FIELDS—By Miss P. Madden, Central Treasurer for the Woman's Foreign Missionary Society, Calcutta ... 203

XIV. OUR NEXT STEPS IN RELIGIOUS EDUCATION—By the Rev. E. L. King, M.A., General Secretary for Young People's Work and Director of Literature, Methodist Episcopal Church in Southern Asia ... 213

XV. ORGANIZING AND USING THE LAYMEN OF THE CHURCH—By N. Jordan, Esq., M A., *Principal*, Ramsay High School, Almora, U. P. 223

XVI. MUSIC IN THE INDIAN CHURCH—WESTERN OR INDIAN? —By the Rev. Wm. Dye, District Superintendent, Ghaziabad District, Ghaziabad, U. P. ... 231

XVII. INDIGENOUS IDEALS IN OUR EDUCATIONAL WORK—By N. Joardar, Esq., M.A , B ED., F.C.P., Calcutta ... 243

XVIII. EXPANDING AND INTENSIFYING THE INSTITUTE IDEA—By the Rev. T. C. Badley, M A., General Secretary for Education, Methodist Episcopal Church in Southern Asia 264

XIX. EVANGELISM UNDER NEW CONDITIONS—By the Rev. C. E. Parker, B.A., B.D., District Superintendent, Hyderabad District, Hyderabad Deccan 276

XX. THE DEVELOPMENT OF SELF-SUPPORT—By the Rev. J. Devadasan, M.A., *Principal*, Bareilly Theological Seminary, Bareilly, U. P. 282

XXI. THE BEST OF THE WEST IN THE EAST—By the Rev. Bishop Brenton Thoburn Badley, M.A , LL.D., Resident Bishop of the Bombay Area 295

CHAPTER I

AN ADEQUATE SPIRITUAL DYNAMIC

Within a few weeks of the publication of this book, Protestant Christianity the world over will be celebrating the Nineteen Hundredth anniversary of Pentecost. This is the first time that this day is being so observed, and elaborate preparations are under way to make a program worthy of this great anniversary. Books have been published, special music prepared, new liturgies written, committees appointed, and the machinery of the Church put into operation to secure a fitting celebration. But unless the celebration of Pentecost be accompanied by the pentecostal experience, there will be nothing to it of vital significance for the Church of Christ. If, however, those programs and services will lead people to a personal knowledge of the Holy Spirit, and to a personal experience of His power, they may transform the Church. Christ's supreme word to His Church today, is what He breathed on His disciples just prior to the advent of the Holy Spirit,—"Receive ye the Holy Ghost."

The Methodist Episcopal Church has always emphasized the work and person of the Holy Spirit. We have known that a mere repetition of the Creed can be meaningless. Thousands say, "I believe in the Holy Ghost," but live and work just as they would if they did not believe in Him! Can we terminate this era of dead

formalism and emasculated religion? Are our Indian congregations going on towards a vital spiritual experience, in keeping with the New Testament standards? Are our pastors men who, being themselves filled with the Holy Spirit, are preaching in the power of that Spirit, and leading their people into the same experience?

Not dynamics *versus* mechanics, but mechanics *plus* dynamics, is our plea. Power will function through forms and agencies, but the power is the supreme thing. Pentecost, without any organization, started a movement that conquered pagan Rome and has "turned the world upside down;" but the vastest and most elaborate organizations without pentecostal power are of no consequence.

When John Wesley had the experience that "strangely warmed" his heart, the glow of God's power had come upon him, and he then became able to "put a new heart into Christendom on both sides of the Atlantic." So great was this spiritual dynamic which had infused his personality that Lecky, the English historian, judged Wesley's enduement of divine power to be "of more importance to the world than all Britain's victories on land and sea."*

Any individual, or group, or Church that can demonstrate this power in India is of supreme value. India's people are beginning to weary

* Quoted by the Rev. J. F. Edwards at the dedication of Robinson Memorial Church, Bombay, December 12th, 1926.

of mere mechanics. If they can find the true dynamic of religion in Christianity, there is no doubt that they will turn to it as the only satisfaction for the heart and the only hope for the nation. India is in a period of suspense and anticipation now, and our day is one of unusual opportunity for the Christian message when it comes from a holy life and is spoken in the power of God.

But power in abstract terms has little meaning. All religions talk of it, but it cannot be understood or experienced apart from God's Holy Spirit. We must have an experience of a Person, and it must be a personal experience. The true spiritual dynamic of Christianity is not the Spirit of God brooding over the world, but His Holy Spirit shed abroad in the lives of men. He not only has power, He is power. God's Spirit is never absent from our midst, but the power we need is generated when He enters the heart. The "power from on high" is ours not because God exists, but it becomes ours when His Spirit "comes upon" us Then we are "filled with the Holy Spirit," then we know and have power. We have an illustration of this in our common experience of driving a car. We talk of gasoline as furnishing the motor power, but this is only a half-truth. The gasoline in and by itself is not the secret of the car's power. There is no explosion and no propulsive power until the gasoline fumes have combined with the air in the carburettor chamber. It is not the gasoline that moves the car, but the "mixture." The carburettor when "flooded" with gasoline, gives no result.

In God's plan, the spiritual exploits of the kingdom are to be done not by God apart from man, but by God in and through man. It is those who "know their God" who are "strong" and can "do exploits." We have an adequate spiritual dynamic only when the Spirit of God indwells the hearts of men, and works through them according to His own glorious power. It is one thing for a person to know about the Holy Spirit; quite another to possess the Spirit. It is one thing to have a certain illumination from the Spirit that "lighteth every man that cometh into the world;" it is vastly different to have a baptism of that Spirit. It is one thing to have occasional experience when God's Spirit is felt by us to be warning, comforting or enlightening; it is something far greater to have "enduement from on high," a "baptism with the fire" of the Holy Spirit, transforming life and giving an abiding Presence of power and peace.

In considering spiritual power as a practical question for the Church, there are some definite statements that can be made as being in keeping with the New Testament teaching, and therefore acceptable to Christian people.

1. Any spiritual dynamic to be adequate, must, first, be *understood.* Therefore there is a fundamental need of teaching our people regarding true spiritual power. Our present plans and efforts in this direction are woefully inadequate.

2. Next, this power must become a personal reality. Therefore it must be *experienced.*

Here is the point at which we face the greatest risk of failure, and here therefore we should place a new emphasis, and continue until we succeed.

3. Spiritual power must be brought to bear on the tasks that confront us. Therefore it must be *used.*

When we take up the question of the use of spiritual power, we realize that there are certain phases of our Christian life and Church activities in which it is imperative for this power to be manifest. If we are not using it in these lines, it is difficult to see that we are using it at all. These may be indicated briefly:—

1. In prayer and intercession.

2. In Personal testimony. To be sure this is "old fashioned"—Yes, as old fashioned as St. Stephen, St. Paul and St. John. If Methodism outgrows this, we outgrow our power and largest value for the Kingdom.

3. In winning souls, through an evangelism so fervent and spirit-filled as to bring conviction to hearts and turn men and women to Christ. If souls are not saved, the main reason is that the Church is without true spiritual power.

4. Above all, in living holy lives.

We have the New Testament teaching for certain definite statements regarding spiritual life.

1. No man has an adequate spiritual dynamic whose life is marred by sin.

2. No man knows forgiveness of sin and victory over sin in daily life, except in and through the Lord Jesus Christ.

3. No man can receive the fulness of the Holy Spirit except through Christ.

In thinking of spiritual power we must make a clear distinction between it and some other things which, while good in themselves, are not the same thing.

1. Courage, engendered by enthusiasm or heightened morale.

2. A spirit of self-sacrifice in behalf of some loved cause.

3. A knowledge of the existence of spiritual power, or an assent to the doctrine of the Holy Spirit, or a belief in the fact that the Holy Spirit was "poured forth" and may be experienced.

All these things one may have and yet not have an experience of the fulness of the Holy Spirit, proved by the fruits of His presence through the "Greater Works" that Christ said would follow the Spirit's coming.

The supremacy of Christ is not gained by contest on the plane of the humanly possible, but by achievement and victory in the realm of the impossible. We are not concerned with what men tell us we *cannot* do, but with what God says we *can* do. "From the very first man has been 'upon an engagement very difficult,' in which the odds, humanly considered, were against him. The form of the difficulty will

doubtless change, but the difficulty itself will remain."

Back of all missionary success there are the labours, sacrifices, prayers, tears and agonies of God's faithful servants; but back of these is the outpoured life of Christ on Calvary and the outpoured power of the Holy Spirit at Pentecost. In the victory of our Lord Jesus Christ is the only assurance of our own, and in His power, eternal and all-sufficient, is the secret of that of His disciples.

Speaking of the Church in 1910, Charles Inwood said—"We will do anything rather than give the Holy Spirit His proper place." The same condition is apparent today, and unless we as a Church are willing to pay the price of spiritual power, we cannot have an adequate dynamic, either for life or service.

What is Christian statesmanship,—to set apart most of our time and energy for experimenting with the machinery of the Church, and give first place to securing material results? Shall we be so busy with committees and conferences, accounts and correspondence, holding meetings and planning financial campaigns that we have no time to "Tarry" in God's presence "until" we have received the "Enduement from on high?" Is it Christian statesmanship for missionaries to set such an example as this before the Indian Christian community? Is it Christian statesmanship to preach—"They that wait upon the Lord shall renew their strength," and yet refuse to believe

that if we do *not* wait on the Lord we must lose our strength? Is it Christian statesmanship to seek substitutes for the power that only the Spirit's coming and abiding make possible, and teach our young people that knowledge or training or experience or talents of any sort can make up for the lack of the power that only Pentecost can bring?

Without an adequate spiritual dynamic, the Church faces a hopeless situation. Let us as individuals, as congregations, as a Church, make sure that we are in the way of securing spiritual power. If we are able to do only what is humanly possible, we are no better off than those who know no "promise of the Father," guaranteeing a divine power from on high through a baptism by the Holy Spirit. If the issue before the Church in India is to be settled on the score merely of numbers, wealth, education, organization and effort, the situation is hopeless for the Christian cause from every point of view. But we know that spiritual exploits are still done through faith, that prayer still "releases power" and "changes things," that to those who call upon God, He still "shows great and mighty things that they (of themselves) know not." We have God's unchanging statement, "not by might nor by power, but my Spirit," and His challenge is still before us—"Prove me now." The quiet but final words of Christ we still hear—"Without me ye can do nothing," and the inspired words of His apostle are still ringing through the world,—"I can do all things through Christ who strengtheneth me."

The supreme question for the Church in India is,—Does the Church understand and believe this, and will her leaders be able to bring the membership of the Church at large to make a practical application of this spiritual truth to the actual situation? If this can be done, there is no question as to either a spiritual revival or an enduement of power. Victory is certain, but failing this, we must find ourselves in a dangerous and hopeless situation.

A deeply spiritual emphasis has been characteristic of the Methodist Episcopal Church in India from its inception. What made it a Church of nation-wide extent and significance was the great spiritual revival of 1870–75, inaugurated by William Taylor, and followed up by James M. Thoburn, who in 1888 was elected Bishop for India. It was a definite and continuous effort to win souls that won new territories for this Church. The work established at Cawnpore, Bombay, Poona, Hyderabad, Calcutta, Madras, Bangalore, Rangoon, Singapore, Agra, Lanovla, Igatpuri, Asansol, Darjeeling and many other cities, was begun in revival services among the English-speaking communities. In every case, the vernacular work developed from the missionary spirit of the new converts that were organized into regular congregations in these places. As in England, first, then in America, so in India, later still, Methodism, born in a revival, spread and developed chiefly through the deepening of the spiritual life and fresh accessions of spiritual power.

The South India field of the Methodist Episcopal Church, embracing the Hyderabad and South India Annual Conferences, has been the scene during the past half dozen years, of spiritual movements of great power and deep spiritual significance to the Church. A characteristic of this movement is that it has been in the rural centres more than in the cities. First at Bandla Bavi, then at Dharur, and still more recently in villages around Bidar and Hyderabad, there have been scenes of blessing and outpoured spiritual power that have transformed village workers and mission "agents" into *Apostles*. Bandla Bavi is merely a halting place for country carts, the site being marked by a well, while Dharur is a jungle camp-meeting site, near a village station of the Nizam's Guaranteed State Railway. Neither place was known to anybody outside, until pentecostal experiences there entered upon, and spiritual power there received as an "enduement from on high," made the names notable in the annals of present-day Methodism in India. The "Jungle Camp-meetings" at Dharur, held annually during the past five years, have meant to scores of Indian men, both ministers and laymen, what the "Upper Room" at Jerusalem meant to the early Christian Church. We who have been at Dharur, and also have had fulfilled to us "the promise of the Father," first fulfilled in Jerusalem at Pentecost, know that under the trees at Dharur, scores of men and women, teachers, preachers, young people of our schools and unknown laymen of our village

communities have "tarried" for power, have prayed, believed, received, testified, and then gone out to a triumphant life of soul-winning that has changed the outlook of two annual conferences. The "Prayer Trees" of Dharur have witnessed great spiritual victories. Each year, fifteen acres of wooded land, bordered by a stream, become cathedrals to devout souls and earnest seekers from many points of the south-land. Each person selects a special prayer-tree and to that tree retires for communion with God in the long interval between morning and afternoon services reserved for prayer under the prayer-trees. Walk with Charles E. Parker, M. D. Ross, C. L. Camp, E. A. Seamands, Karl Anderson and others of our missionaries, among those trees, and they can stop at one tree after another and recount the experiences that choice leaders of Methodism's evangelistic movement entered into. Here one was transformed from a weak, time-serving mission worker into a spirit-filled evangelist winning souls for Christ; under this tree, a preacher who was a stumbling-block to his people was regenerated and is a man of power in the pulpit and a personal worker with a great record; under this other tree a man whose life never witnessed for Christ, received an infilling that has made him one of the great evangelists of this field; on this spot a man "tarried" and wrestled in prayer for three days, and then came into such a wonderful experience of the indwelling Christ that he has been a glorious example of the power of Pentecost. Spiritual histories have been recorded

under the trees of Dharur, where the Spirit of God has been poured forth upon men "as in the beginning."

A movement now in progress in some parts of that field is characterized by what the Indian leaders have called "Until Meetings." Small groups of five or six go out from the villages into quiet spots, preferably at night, and "tarry until" the baptism of fire has been experienced. In some places such groups have waited in prayer for five nights in succession. There is no publicity, no fanaticism, no desire to get in the limelight, or have the Church papers make mention of it. The Indian preacher who started the movement is neither a college nor a Seminary man, and is not known outside the bounds of his own conference. When questioned about this work, he spoke of it as if it were only what anyone might do, and seemed to be wholly taken up with its significance for the Church and the work of evangelism. If these great movements continue, as they certainly can while we live the abiding life and let the Spirit of God lead us, our Church in India can point the way not only to a true celebration of Pentecost, but can demonstrate the secret of spiritual triumph in the face of all the odds the world can name. Here is the way to an adequate spiritual dynamic.

Our time demands especially a greater spiritual morale, because of the material losses the Indian Church has suffered in very recent years. Scores of missionaries have been recalled to the Home Base, hundreds of Indian

evangelists and pastors have been dismissed, many schools have been closed, countless villages are no longer visited by any Christian workers, and whole sections of country have been abandoned. Not only so, but many mission stations still occupied are held by a staff too small and poorly equipped to carry on more than a nominal work, while large numbers of mission and church institutions have been reduced to a point where their Christian influence has been sadly curtailed. In addition to all this, the spirit of many has been broken, making impossible any initiative or aggressive effort, and clouding the future with fears as to what may next happen. By recent legislation, the foreign field itself has been made responsible for raising the entire amount of the work budget. The Board of Foreign Missions now underwrites only an appropriation for the support of whatever number of missionaries it may be able to support from year to year. Not in the thirty years of my missionary service have I known as regards our material resources a time calculated to cause deeper concern. Meantime, what gives the greatest cause for apprehension is that the growing uncertainties in the situation are causing some missionaries to wonder whether there is any longer a career for them on the mission field, and leading Indian young men of ability and education to consider the advisability of seeking other fields than the Church for the investment of life-service. This is the most damaging result in India of the "slump" in the missionary cause at the Home Base.

India has not the means to replace these losses. The possibility of self-support is only theoretical when we face losses of such magnitude in our resources. Self-support is the ultimate ideal, but many decades must yet elapse before that stage of development is reached, and meantime those at the Home Base who seem to take comfort in the slogan of self-support and reduce their contributions accordingly, apparently overlook the necessity of continued and increasing grants from the Home Base for the immense tracts of unoccupied sections where no Church has yet been established, and where purely pioneering conditions exist. If the Methodist Episcopal Church should today withdraw from every centre and section where regular congregations have been developed, or stable institutions have been established and a reasonable stage of self-support has been reached, the entire missionary staff and income could immediately be transferred to unoccupied regions, requiring a work of foundation laying under pioneering conditions.

The financial situation is touched on in this chapter because its extreme seriousness calls for an immediate remedy. If the "cuts" in the appropriations from America could be made up by increased amounts raised on the field, we might seek for a solution to our problem in that direction. The extent to which such an undertaking is possible, those who are responsible for the administration of the Church on this field are glad to note. Nothing is clearer, however, than the fact that sudden and large reductions in the income from the

Mission Board cannot be balanced by a slowly increasing amount, raised painfully from a Christian community almost wholly rural and very largely drawn from the depressed classes of the land. They can do better, and they will, but are unable to meet the swift and sweeping reductions that have come upon them during the past four years.

What then is the remedy? We must seek it partly in an increased income from indigenous sources, but chiefly it must be sought in the direction of the spiritual. Economic conditions take decades to improve; spiritual transformation may in a few weeks change the entire outlook. No one realizes better than the Resident Bishop of the Bombay Area, what an intimate bearing on the question of self-support the "Jungle Camp Meeting" at Dharur has had throughout the South India and Hyderabad annual conferences. The same great fact is emerging from the holding of the "Until Meetings" in the villages of several districts in this field. We would not exchange these great spiritual revivals for thousands of dollars added to the appropriations. The "Jungle Camp Meeting" in Gujarat, now being held for the second year, is producing similar results in that conference. The hope of the Church in India is in increased spiritual power. Let the pulpits be occupied by men filled with the Holy Spirit, and the financial, as well as other, problems of our Church will soon be solved. The Holy Spirit himself can alone renew and maintain the spiritual morale, whether of our indigenous workers, missionaries

or bishops. If we have fewer missionaries, each one must be the best possible; if our Indian evangelists and pastors are reduced in number, those who still remain must make up for the loss through their consecration and devotion; if our schools are fewer, they must be more thoroughly Christian in their influence. But if we suffer both loss in income and in spiritual power, the situation is as hopeless as it could possibly be. Money itself can never be our salvation. Prayerless giving of money, or an unspiritual use of gifts, cannot build up the kingdom of God.

In such an hour when we scarcely know which way to turn, the Church in India can turn with hope only to Christ. No one else is "sufficient for these things." If we face in some respects an "impossible" situation, we also know the way to victory. The only limits that can confine us are those that are set by our own faith, our prayer, our relation to the Omnipotent Christ. The true dynamic shall be ours when we can work on the level of God's own divine power. To that high plane of life and service He invites us. "Ask, and ye shall receive." "Tarry, until ye be endued," and then "Go, and lo I am with you."

Thank God, Christ is *adequate!*

BRENTON THOBURN BADLEY.

CHAPTER II

THE ADMINISTRATION OF A MISSION FIELD

The administration of a mission field is the administration of a Church in the making. It comprehends more than the application of existing laws to existing conditions. It has in it a larger element of exploration and experiment than is necessary in the well-established Church. With the purpose of adjustment to environment and of bettering conditions, it has place for the formulation of new laws and the development of new policies. The end of administration on the mission field is the creation of an atmosphere and a condition that is favourable to the growth of its people in moral and spiritual life, where few such favourable conditions previously existed. It looks also to the promotion of a corporate existence that will enable the developing Church to care for the intellectual and material welfare of its people effectively, and to the development of an indigenous leadership adequately fitted for their task.

Wesley and his followers have been at one in holding that the New Testament, neither by implication nor injunction, provides a form of organization that is binding on any body of believers. While making use of such early church methods as seemed to be applicable to existing circumstances, they have always held

that successful administration in any religious organization must, as in any other unit of human society, be conditioned on the two fundamentals, existing conditions and essential objectives. In the early days of Methodism Wesley himself organized and administered the activities of his people in large disregard of precedent, his one thought being to find, and make use of, such means as would best accomplish his high purpose for the religious and moral welfare of his followers. Later, when as an outcome of the revival in England, the Methodist Episcopal Church was launched in the new and sparsely settled country of America, a new organization was formulated, largely at Wesley's advice, with such changes and adjustments as would meet the exceptional conditions that had to be faced. Consequently we are but following the traditional attitude of Methodism toward church organization and government when in India we hold ourselves free to adjust our laws, our polity, and our administrative methods, to the conditions here existing and to the needs of the people among whom we work.

While holding to the right to adjust our church organization to the needs of the land, we can easily recognize it is the natural thing, and also the part of wisdom, for missionaries from the west to hold to, and make use of, the form of organization they brought with them, until such time as an adequate experience enables them to formulate a better one. In this connection the word experience may well be emphasized. India is a graveyard of use-

less and even harmful experiments that grew out of fond theory uncorrected by experience. It is a cheap criticism that sneers at the "western trappings" brought in from other countries. Much in the way both of organization and administration has been thus introduced that fits well in the orient. Wisdom is known by her children, and the obvious fact that anti-Christian organizations, in opposing the advance of Christianity, are making larger and larger use of the methods brought in by the missionary, is fairly good evidence of their effectiveness. It is the part of wisdom to make use of the effective method, whatever may be the source of its origin. Change for the sake of change has no justifiable place in methods or administration. On the other hand, whatever of result that comes from experiment, real experiment that gives promise of assured results—not the vacillation of "wayward creatures of impulse who are always curious to learn and never able to attain the knowledge of the truth"—should not only be made possible, but should have substantial encouragement. On the basis of such experience the missionary from the west is justified in making all adjustments that will fit his work and his Church into the life and the environment of the land.

Of the divers forms of administration brought into India by the missionaries from different lands, some have fitted into conditions better than others. Rightly or wrongly, the missionaries of the Methodist Episcopal Church have had the comfortable persuasion

that the form of organization and the methods of administration they brought with them, have fitted into Indian conditions unusually well. It is somewhat surprising that a polity really framed to function in a new civilization like that of America should fit so well into conditions existing in the ancient civilization of India. A part of the explanation may be found in the fact that Wesley and his followers, hesitating at any counsel of perfection, kept constantly in mind the task of the appeal to the common people, and of giving the Gospel to the furthest frontier. A further explanation may be in the elasticity of administrative methods as used by them, under all circumstances less emphasis being placed on fixedness than on adaptability. When the conviction is held that it is not man for the Church, but the Church for man, there is little danger of rigid forms for organization or administration such as will prove irritating or obstructive, while ample room for such adaptation to environment as will prove acceptable to an intelligent, indigenous ministry and membership will be provided.

The experience of our ministry and membership in India through approximately three quarters of a century has justified the discarding of some of our laws and some methods of administration, and the adoption of others that have made for greater effectiveness. Indeed some of the changes that have been made have gone far beyond local adjustments or innovations. The work in India has proved a good laboratory for experimentation, and a number of items of its output have proved useful in the

world-wide activities of Methodism. What is known as the District Conference had its origin in this field, but was soon written into the book of Discipline and is now found in all lands. It grew out of a real need, and is a cog in the ecclesiastical machinery of the Church that functions between the local, or quarterly conference, and the annual conference, composed entirely of ministers regularly ordained. It widens the horizon of the layman by bringing him in a wider way into touch with the connectional interests of the Church in which he holds his membership, it develops abilities that often prove stepping-stones for the laity into the ministry. It also gives the ministry an opportunity of close personal touch with people and interests that would otherwise be beyond their reach.

The Central Conference, also of Indian origin, having been written into the general church discipline, is already in use in all of the more fully developed mission fields, and promises to be of large use in making possible, from an organization standpoint, the union of the bodies of Methodism in America that are now divided. Its chief function is to make possible a harmonizing of the interests and activities of the various annual conferences within any given field, to provide for such a devolution of the government of the world-wide Church organization as will preserve the general contact that is so desirable, and at the same time provide ample scope for home rule in all matters that are indigenous to the territory concerned. An illustration of the scope

of its activities and usefulness is found in the fact that the world-wide Methodist Episcopal Church has just changed its constitution so as to allow Central Conferences freedom to select and elect their own bishops for their own territory, and also in the authority they have hitherto received to frame in most particulars such rules and regulations for their membership and local ministry as will best fit in with existing conditions in the countries concerned. That these privileges will be enlarged, as may be needed by the Indian Church, is evidenced by the fact that a commission is now in existence for the study of the problem and the presentation to General Conference of such recommendations as will grant the largest amount of autonomy consistent with the maintenance of a real organic unity. An outgrowth of the Central Conference that also had its origin in India and is now written into the book of Discipline and is in use in other fields, is the Executive Board, through which the Central Conference can function during the interim of its quadrennial sessions.

In numerous other instances changes have been effected in both the law of the Church and its methods of administration. These major examples are given to show that Methodism in India is running true to form, and that its missionaries in this land, when backed by experience and the co-operation of the ministry and membership of the Church, are able to secure any change that promises effectiveness and harmony.

The organization of any Church, like the politics of any country, seems complicated and mysterious to the uninitiated, but simplicity itself to those directly concerned. Methodism has in its machinery a series of conferences that may seem complicated, but which in reality serve to articulate the Church's life to its legitimate activities. Organically related to each other, they provide the method of articulation which gives the Church as a whole supervision over all local units, but at the same time makes the Church's supreme conference dependent for its authority on the attitude and action of the units. Methodist people believe that this form of organizations gives to their body a due amount of democracy without the complications and delay in action that are inevitable in that form of government, yet along with it invests their responsible officers with an amount of authority that has decided advantages for any administrator.

Beginning at the bottom, each body of believers that considers itself a unit, is organized and forms for itself what is called a quarterly conference, bearing the name because it is supposed to meet four times a year. Any convenient group of such units may organize themselves into a District Conference. Next in order comes the Annual Conference, meeting yearly, the membership of which at present is entirely ministerial, though a pending amendment to the Constitution of the Church promises to associate with the ministers an equal body of laymen for the consideration of certain aspects of the work. In the larger mission

fields is organized the Central Conference, its work being to harmonize and unify the activities of the several annual conferences existing in a given political territory or among a given nationality of people. Finally comes the General Conference, meeting quadrennially, the law-making body of the Church. With the exception of the Central Conference these various organizations in all lands fit into each other, making the system an articulated one from top to bottom.

The Quarterly Conference, the democratic basis of the Church's government, deals with all local matters of membership, property, finance and lay activities generally. Through delegates sent to the Lay Electoral Conference it has a direct voice in the Church's legislation and in the election of all its general officers. A group of Quarterly Conferences in convenient contiguity have the option of creating and sending delegates to a District Conference. In doing so, however, it surrenders its control of its lay preachers to the latter body, finding its recompense in the wider outlook and larger inspiration that comes through the larger body.

The District Conference, the Indian origin of which is noted in a previous paragraph, is designed to harmonize and co-ordinate the activities of the associated local churches and give inspiration and general direction and supervision to the large lay-worker element usually found on a mission field. To a large degree the Quarterly Conference and the District Conference are lay bodies, any ministers who may

be present being in such minority as to have but little save moral influence on any proposed action presented.

The Annual Conference, of which there are at present one hundred and thirty-three in world-wide Methodism, is a close and effective association of the regular ministry of the Church, now approximating fifteen thousand in number. It is here the status, the work and the character of the individual minister is inquired into year by year, and here that advancement in grade on the basis of probation and examinations is determined. Here also plans for aggressive work are formulated and informational and inspirational meetings conducted. In India a Woman's Conference is associated with the Annual Conference for purposes of convenience, thus bringing into touch and under review year by year the activities and developments of the Woman's Foreign Missionary Society of the Church. In its functional activities, however, laymen have never been associated with ministers in the Annual Conferences, though an amendment to the Church's constitution is now being handed down for sanction which is intended to provide for a lay conference that will meet at the seat of, and during a part of the session of, the Annual Conference, with full rights of participation in all matters that do not have to do with the rights and character of the ministry. For the election of delegates to General and Central Conferences, and for voting on amendments to the constitution, a Lay Electoral Con-

ference is formed quadrennially by delegates elected by the local churches.

The Central Conference, as yet limited to the mission fields of the Church, is composed of delegates from the Annual and Lay Conferences of the territory concerned, usually a national or a territorial unit governed by similarity of conditions. In another paragraph this piece of the Church's machinery I mentioned as having had its origin in India, and its functions are there described.

The General Conference, the law-making body of the Church, meeting quadrennially, and composed of delegates from the various Annual Conferences of the connection has committed also to it the election of its own and the Church's general officers. Laymen, chosen by the representatives of the local bodies, sit in equal numbers and with equal powers of voting in the General Conference along with the ministerial delegates. Representing as it does a constituency of approximately fifteen million adherents, this supreme conference of the denomination, on moral, social and religious matters speaks with an authority equalled by few other bodies, and its quadrennial gatherings are an illustration of the possibilities of international fraternity and co-operation.

These several conferences are the machinery of the Methodist Episcopal Church, functioning alike in every land where it has work. The humblest member in the most distant conference is directly represented therein, and in mission lands what is usually known as the

mission is a name rather than a reality. The national and the missionary are members of the same body, with equal rights of privilege and participation, and with all offices open to both alike. It has been the prayer of the Church's membership that its machinery might be an instrument through which the Spirit of God shall effectively do its work among men, but none among them imagines the present organization either perfect or final. Developing India will need adaptations and new adjustments that will fit better into her own need and the genius of her civilization. As time and experience make these needs apparent they will be readily granted by a Church that looks upon its great objective as being a call not to preserve a system, but to develop a real brotherhood of man, and lift that brotherhood to a level of fellowship with God through the atonement of Christ and the power of the Holy Ghost.

In this description of the organization and of the functioning of the law-making bodies of the Methodist Episcopal Church in India, it will be noticed that little or no mention is made of what is usually termed "the mission." In practice there is little to justify any difference in terminology and in theory our Church and the Mission are the same. Every member of the Church in this land has every right of voting and of office possessed by any member in any other land. The missionaries are members of the same conferences in India as are all national ministers, also with equal privileges

of position and vote. The fact that in conferences having full power of discipline over all its members, and by majority vote, the national element exceeds in numbers and consequently in voting power the foreign element often by a majority of five to one, is an indication of the trust reposed by the missionary in his national fellow-worker. The further fact that up to the present not a case has occurred of any abuse of this power, is a strong testimonial to the fellowship and harmony existing between the two groups.

The only place in the organization where anything that can be termed a Mission comes into appearance is in what is termed the Finance Committees,—bodies elected by the Annual Conferences, the personnel of which has to be approved by the Board of Foreign Missions. That in at least one of these Finance Committees a majority of the members are nationals, and in most of the others the two elements are approximately even, indicates that these committees, though handling all the finances of the conference, even the appropriations that are sent to the field by the Board of Foreign Missions, are seldom influenced by discordant interests. It is to be noted, however, that a like amount of progress has not as yet been attained by the Woman's Foreign Missionary Society, largely because the task of developing a body of responsible workers among women, under existing conditions, has been much more difficult. They are nevertheless, making real progress.

Important as may be the organization of a Church in its bearing upon the welfare of work being developed in mission lands, and important as may be the provisions whereby local needs and interests can be adequately met by the law-making bodies of the Church, it is quite as necessary that the functioning of the organization and the application of the laws be such as shall be capable of adjustment to the best interests of local conditions, and as will produce the largest contribution toward its legitimate objectives. The caustic saying of Pope: "For forms of government let fools contest; whate'er is best administered is best," is somewhat of an exaggeration, but in few places are the advantages of a good administration of a Church's entire polity more recognizable than in the mission field. In this particular, again, the Methodist Episcopal Church is not embarrassed by any conflict of nationalities. Every administrative office, from the highest to the lowest is accessible to the person that the people concerned look upon as best fitted for the place. The action of the recent General Conference of the Church in passing and sending down to the Annual Conferences for confirmation an amendment to its own constitution whereby Central Conferences in mission lands are empowered to choose their own bishops, and the almost unanimous acceptance of the amendment by the Annual Conferences, does more than guarantee impartiality in the choice of the supreme administrative office of the Church; it makes sure its bishops shall be of national origin unless the nationals themselves

desire otherwise. In the matter of the other administrative officers of the Church, from the earlier days the pastor, the district superintendent and the heads of institutions have been chosen, to the largest extent that available talent would allow, from among the people of the land.

In Episcopal Methodism the chief administrative officer is the General Superintendent, or Bishop. Elected by a two-thirds vote of the lay and ministerial delegates in the General Conference, and invested also with a degree of spiritual authority, he is made responsible for the full administration of the activities of the Church within his area. He is elected from among the elders, and as a chief among equals is regarded as occupying a higher office rather than as belonging to a different order. In many things, such as the appointment of ministers to their work, he is clothed with almost autocratic powers, but held responsible for the use of these powers to such a degree that abuses have seldom been charged. His presidency in the district conferences of his area, an optional duty, and his presidency of the annual conferences, which is mandatory, and his chairmanship of the important connectional committees, give to him a moral and inspirational influence perhaps larger than is his by direct provision of the law. In the conferences he furthers his administrative influence by the appointment of all lay preachers as well as ministers, either directly or through the district superintendents. He also appoints heads of such institutions as have not yet developed

to the place where they have their own boards of governors. On the other hand, financial and property interests are outside his direct jurisdiction; but even so, it is apparent the Methodist Episcopal Church bishops have at their command powers that impose on them heavy responsibilities. The absolute authority of appointing all ministers year by year would in itself challenge attention, but the fact that the ministers concerned, who could change the plan by their own votes in General Conference, never open the question, would indicate it is a power used with consideration and discretion.

The intermediary between the pastoral and other forms of evangelistic activities on the one hand, and the bishop on the other, is the District Superintendent. Though personally chosen by the bishop and directly responsible to him in most matters, so much so that he has been known as "the applied end of the episcopacy," he is perhaps the most important element in the administrative work of the Church, his tact and his energy and his initiative, being one of the largest elements in the welfare and progress of the denomination. To an extent impossible without the office, he co-ordinates the activities of the various units or local churches, and is a decided element in the Church's organization that gives it a semi-military directness and efficiency in its operations. In the activities needed to develop into a living branch of the Christian Church the half million and more baptized adherents of our Church now found in India, and in a further effective penetration of the unevangelized portions of

the people, Methodism feels it has an administrative system that is both unique and of great promise.

The ultimate objectives of any Church in a non-Christian land must be the exaltation of the name of our Lord and the building up of a body of believers who shall be worthy representatives of his Kingdom. As aids in attaining to this great end, there are steps in development to be taken that cannot be ignored, and one of the most taxing responsibilities of the administrator, no matter how wide or how narrow may be his sphere of influence, is to see that these steps are taken. While many different aspects of the work could be cited as coming in this category, there are a few things that in India deserve, and are receiving, special attention. Two that may well be mentioned here are indigenous support and indigenous leadership. That the use of funds from the West has made possible a much more rapid evangelization of portions of the country than would otherwise have been possible, as well as a more rapid development of the converts in all that goes to make a real Christian civilization, can hardly be disputed. On the other hand, an unlimited, or an undue prolongation of the use of funds is everywhere recognized as a danger to be avoided. It takes a wise as well as an effective administration to produce conditions that, without undue hardship or friction, will bring in such degree and progress in self-support as will supplant the foreign Board appropriation by self-support and self-propagation. It is safe to say that in the counsels of the Metho-

dist Episcopal Church this aspect of the work is mentioned with more concern, and perhaps more often, than anything else that has to do with its temporal affairs. In a country as poor as is India, and especially when the work is among its poorer classes, financial self-support is necessarily slow, and it is only the continual teaching and pressure of all administrators, pastor, district superintendent and bishop, that has brought the encouraging condition that is beginning to appear in our larger fields. The Methodist missionary has not yet insisted, and never will insist that the control of funds from the West must be in western hands. But he does, and ever will, insist that at the earliest possible moment, for its own good, the Church as developed in this and other mission lands, cease to be pauperized by a prodigality, or undue continuance, of financial help that will sap its independence and virility.

Indigenous leadership may not be entirely dependent on indigenous support, but the two must at least go hand in hand. Furthermore, the development of such a leadership may be as difficult as the discovery of such financial resources. It is to be feared, moreover, that there will be as little initiative in the one as in the other. A traditional fear of oppression from the higher classes on the one hand, and the traditional friendliness and paternalism of the missionary on the other, are factors that are long going to be potent. It is going to be a battle of patience and persistence on the part of the administrators in higher authority, at least for a time. But it is a battle that the

patience and persistence of the administrator, plus the worthiness of the indigenous man and woman chosen for office, is slowly but surely winning. In each of the eleven annual conferences of the Church in India, at the present time a good portion of district superintendents are of Indian or Burmese nationality, the proportion in several cases reaching to a half, and in at least one case to 100 per cent. It is the unanimous opinion of the bishops who appointed them, also, that these men are decidedly making good, and in some respects are more effective than their foreign brethren because of their ability to get closer to their own people. It is certain, also, that the influence of every worthy man appointed to this or any other administrative office helps break down the prejudice and makes further advance in indigenous leadership easier. It is here that the wisdom of the higher administrator must come into play. He can, if he so wills it, force on the indigenous Church a leader they do not desire, or one whose other fitnesses are less than his willingness for office, but the result will be harmful. The highest incentive that can be placed before the Church for the attainment of this objective of leadership is acceptable and competent examples of leadership. And the contrary is just as true. An incompetent man forced into office is no inspiration to his people, and an unworthy one deepens the already existing prejudice. Human nature being what it is, and Indian people's experience being what the past has made it, any forcing of the situation is sure to be as disastrous as any undue delay

will be prejudicial. The higher administrators of the Church are no doubt learning the axiom that as in other things, so in this, it is the line upon line, the precept upon precept, strengthened by the example upon example, that is going to bring the desired success.

Recognizing that indigenous leadership is a plant whose growth it is unwise to force, it yet is certainly the duty of the administrator so to use his authority and wisdom that men and women really called of God shall find before them both a door opened for high service, and a generosity of welcome to the office that will be a real inducement to self-consecration, as well as an assignment to responsibility such as will challenge all that is best in them. No indifference on the part of the Indian Church's membership, no worthy hesitation on the part of the young men and women concerned, no failure of experiment, no disappointment of expectation in chosen individuals, can justify the administrator of a mission field in relaxing his effort to encourage the development of his field as to indigenous leadership. Such development is an absolute essential to the establishment of a living branch of the Church of Christ in any mission land. Once this living Church is really established, the Mission may recognize that its work is accomplished, and move on to other fields. A living Church can be trusted to frame its own organization, promulgate its own laws and arrange for its own administration.

J. W. Robinson.

CHAPTER III

THE ASHRAM IDEAL

It is a truism to say that no movement will succeed in India that cuts across the growing spirit of nationalism in this land. If the Christian movement seems to cut across that national spirit it will succeed only among the classes who are not nationally conscious. But this non-nationally-conscious class is dwindling day by day. It is only a question of time when the whole of the unawakened masses will one day be nationally conscious. This is inevitable. All the currents are in that direction.

Up to this time the success of the Christian movement has largely been among the classes who have not been nationally conscious. These classes have not felt the foreignness of the Christian movement for they have not felt the Indian consciousness. They were quite ready to get rid of their inheritance of the past. It was a heritage of degradation, disease and devil-worship. From this they were glad to flee to the Christian movement as a refuge from a past which they were glad to forget and from which they were glad to turn away. As our Churches are made up largely of this class, there is little demand on the part of the average Christian to relate the Christian movement to Indian culture and to Indian national consciousness. Many see in Westernism a refuge from the past. They are eager to take to it and to make the Christian movement conform to it.

But those who stand off and look at the Christian movement objectively, see that to let this tendency toward foreignness continue is to stultify the movement not only among the now nationally conscious classes but among the classes that will be more and more nationally conscious. The national consciousness is here. It will continue to be here and the Christian movement must relate itself to that national consciousness or find itself in a *cul de sac.* To succeed it must have behind it the driving force of nationalism. Hitherto it has succeeded in spite of its having the driving force of nationalism against it. But with the coming of self-government the national spirit will not be something protesting against a foreign movement and a foreign government, but it will be dominant. It will be all-pervading and all-controlling. To go up against it on a wide-spread scale will be futile. The national movement is inevitable, almost as inevitable as the dawn. We must evangelize the inevitable. We must put our Christian movement into the center of the national life and evangelize it. It must go with and not against the grain of India.

There has been a wide-spread suspicion that we are creating another Ulster in India. These are the very words a nationalist used in speaking to the writer about it. The fear is that we are creating another communal division, loyal not to India and the future of India but to an outside organization which centers in the West and under western control, not merely in organization but in ideas and spirit. One

nationalist with evident signs of pain upon his face said that he could see good in the Person of Christ and in the Christian teaching but from the standpoint of nationalism he was bound to oppose the Christian movement for its outcome was a further division in the country, another communalism that had its own separate social and political outlook and which was foreign to the life of India. One could see that the whole of his past rose up in rebellion against something which he felt was a source of further national division and national weakness.

Fortunately there have been some of the Christian leaders who have done their best to combat this idea and to relate the Christian movement to the national life. They have refused to divide India further on communal lines, hence they have repudiated communal representation, have refused a separate electorate and have said that they would trust the country without these outward so-called safeguards. They believe that in the end the country will choose men of character instead of men of community. This has happened in China where seven out of the ten members of the Nationalist Cabinet are Chinese Christians. In China they refused to build up a communalism in addition to the Christian Church hence Chinese Christians were called on in a national emergency as men of character. Unfortunately we have built up in India a communalism in addition to the Christian Church. This was not entirely our fault for when men

became followers of Christ they were put out of their homes. Had they been allowed to stay in their homes as in China, this communalism would not have been built up. One of the problems of the Christian movement in the future is to create a Christian type that is so Christian and so Indian, that it will produce Christian Indians and not Indian Christians.

The repudiation of communalism by the thoughtful among the Indian Christians evoked this statement from Mr. Kelkar, the leading nationalist in the Maharashtra: "I, as a nationalist, appreciate the stand of the Indian Christian on the subject of communalism. They are the only small community that has repudiated communal representation. Their attitude toward the national life is a correct one. They are brave souls to trust the country in this way. They have shown themselves true patriots."

But the rank and file of our Christian community are not converted to this attitude and to this position of some of the leaders. They are headed away in their thinking and attitudes from the national life. No lover of India and of Jesus Christ can be or is satisfied with the product of our mission schools or with the usual spirit of the Indian Christian community. There is too much of materialism, of tendencies toward semi-westernism, of aloofness from the Indian consciousness and from the best in Indian culture. Very often the attitudes of the Christian Church remind me of a man whom I saw wearing a pugri with a sola topi on top of

it. Both the pugri and the sola topi looked absurd.

The day of segregation of Indian Christianity is over. The Mission compound mentality does not fit into this new day. However justified it may have been in the past, its day is over. Indian Christianity must get out into the stream of India's life and there live its life and contribute its power to India's uplift. If this is done then both the Indian and the missionary must learn anew and must learn together to find the best in India's heritage, must relate the Christian movement to India's national consciousness.

Hence, it seems to me, the need of a Christian Ashram where we would try to produce a Christianity that is truly Christian and truly Indian. The Christian Ashram would not pretend to work out perfectly or in detail what it would be to be truly Christian and truly Indian, but it would give a glimpse of what the Christian spirit and the Indian spirit yoked together would produce. That vision might be carried out to other parts of our work and there be applied to local situations. The Christian Ashram while not pretending to work out perfectly the yoking of the Christian spirit and the Indian spirit would try to embody in intimations, in suggestions, what is so real and yet so intangible in some of our minds.

The Indian spirit is difficult to define. So is the Christian spirit. But no one who has seen either can fail to understand it when he sees it.

In the Indian spirit is a love of simplicity, a sensitiveness to the Divine, a gracious modesty, a spirit of renunciation, a sense of unity with the whole creation. In trying to yoke the Christian spirit and the Indian spirit in an Ashram this would be somewhat of our ideal:

1. A center that would be truly Christian and truly Indian.

2. Racial lines would be abolished and everyone in the Ashram would live alike.

3. The dress, the food, the manner of eating would be Indian.

4. As we would expect Hindus to come and share life with us for longer or shorter periods the food would be vegetarian.

5. There would be practically no servants as each member of the Ashram would take turns in serving the rest.

6. Working with the hands would be respectable, for all would do it both in the fields and in some cottage industry.

7. In the Ashram we would try to make the Indian spirit creative in art, in music and in Christian thinking.

8. There would be created a group that would study the Gospel, its implications, its relationship to India's heritage and to India's present religions and to the national life of India.

9. Out of this group thinking and group meditation we would hope to create a literature for both Christian and non-Christian.

10. The Ashram would be a place to which Indian workers and laymen and missionaries would come for short periods for quiet meditation and prayer and the recouping of the spiritual life and for renewed touch with the soul of India.

11. When the Ashram has found its own soul we would add a Christokul in which boys would learn to be Christian in an Indian atmosphere, where they would be taught by precept and example the way of service, of self-reliance, of love of the Motherland, of service to the country apart from employment by Missions. They will be taught work with the hands by which they will go out to support themselves while serving the country.

12. No salaries will be paid in the Ashram. Those permanently connected with the Ashram will receive food and clothes, both of which will be simple and Indian. Temporary visitors will be supposed to contribute a voluntary contribution for their stay.

13. The breath of the Ashram will be prayer. There will be prolonged periods of silence. The devotional life will be emphasized and deepened.

14. The Ashram will be Christian, not denominational. Denominational lines will fade out. We trust the Ashram will also be a place where Hindus and Moslems might come to study in an Indian atmosphere the meaning of the Gospel and where those who have just begun the Christian way may come to be esta-

blished and get a firmer grip upon the Christian spirit, outlook and way of life.

This, in short, is what we have before us. But as we hope to make it a living thing we will begin in a small way, will be open for further light, and be willing to experiment as it "seems good to the Holy Spirit and to us."

E. Stanley Jones.

CHAPTER IV

EDUCATING THE WOMEN OF TOMORROW

Stating the Problem

Perhaps it is too much to ask at this time, that education for women in India should be purely cultural. For within the Christian community there is a large number to whom want, privation, even starvation, are such near ancestors that young women may be forgiven if they have regarded education less as a desirable good than as a necessary equipment. It is no disgrace to remember that the Church has been built up largely from the poor, but the fact that so many are unwilling to remain in that poverty is all to the good.

It has happened because of the social customs and prohibitions of Indian life that the only way for young women to help themselves or their families financially has been through channels that demanded some education of a formal nature. This has led to their placing a money value upon what should be prized for itself, entirely aside from financial considerations. Such being the case at the present, it seems of more value to start just where we are, with the Church composed as it is, and try to see what the predictable future is likely to demand.

The statement of the problem then is this: Given, a Christian community largely from the lower and middle classes of Indian society; an

average income so limited as to make it not only desirable but necessary for at least the older children of the family to supplement the family funds as they grow up, if all are to be educated; an organisation of society which practically limits the service of women at present to the home, the school and the hospital;—to construct a type of education which will fit girls and young women for life and life's duties. These two are deliberately named, because there are two separate things to be considered,—the enlargement and satisfaction of the individual life and the demands which every normal conscience must accept as the service reasonable to be rendered to others.

A General Outline

The interest of the ideal scholar, the person seeking a purely cultural education, is without subsidiary motives. To choose what promises to satisfy one's soul, and seek for it until it is attained is the scholar's delight. But even so, one must learn to read and write, to spell and count, and must get the elements of geography and history.

There is much complaint against modern curricula because of the un-practical nature of the study required. Regarding education as a financial investment, some of this complaint is justifiable, but even then much of it is without adequate foundation. To argue that girls' education should be concentrated on the "homemaking" subjects is to argue at once that what we want is not education, but manual

training for household work. That may be the best thing for some girls, but if it is, let us frankly confess that we are training the girl for a specific thing and not educating her in any general sense.

Whatever the prospects of a girl's future are, however, there are certain things which she should know.

1. She should be able to read with sufficient intelligence and enjoyment that reading will be a temptation rather than a task.

2. With every new acquisition of knowledge, she should be taught how and where that knowledge may be extended.

3. She should know reasons for what she sees around her. A girl taught to understand things which she encounters every day will soon acquire knowledge of several sciences, and will find enjoyment for many an otherwise dull and meaningless day.

4. In connection with this, she should know how to find and appreciate beauty in everyday things and affairs.

5. She should be taught to refuse to accept as the will of God things which are clearly contrary to His nature.

6. She should be brought up to responsibility, little by little, until she accepts it cheerfully and discharges it faithfully.

Shall We Change Things?

There is nothing in this list that does not apply to any other girl as much as it does to

the girl in India; in Germany, in China, in Alaska or Timbuctoo, girls need exactly these things. Nor does the list have to do particularly with the degree of formal schooling the individual may have; it applies equally to the college graduate or to the middle school girl. It could be lengthened, but if we wish the young women of the next few years—or of any years—to have something in the way of education which will fit them both for life and life's duties, it cannot be shortened.

Then we must ask wherein the present system needs change in order to accomplish these things.

Better teachers.—First of all, teachers must be better. Too many of them are getting their living by teaching, rather than earning it. Too many are in the profession because they do not know what else to do. If the number of teachers increases faster than the schools to absorb them we may arrive at some selective process whereby the teacher who does not teach can be eliminated. But here again comes in our deadening system of no discharge except on grounds of moral complaint. It should be sufficient ground for the dismissal of any so-called teacher that she makes learning difficult or unattractive to the child; nay, why put it in the negative? Why should not a teacher be dismissed if she fails to make learning positively a delight to the child? Is she not employed for that very thing, that the child may love knowledge, not accept it grudgingly? Why must she be kept on year after year when she is failing

in the very task for which she is employed? In so unimportant a matter as ditch digging, if you hire a man to dig a ditch and day after day he does nothing but dull your tools, while the ditch is still unfinished—do you keep him on your pay-roll? Put in that light the question is ridiculous. But many a teacher stays on year after year, and every term her pupils are "dull and stupid," "cannot learn," "have no desire to learn." What has the teacher done to make them otherwise?

Moreover, it should not be sufficient that a teacher "passes" her pupils, important as that is in the system under which we are at present working. The test of her success is what she has accomplished with the child. When all teachers get the idea that they are in the class room not to hear lessons but to teach children, not to listen to rote and rules, but to set in motion those forces that will shape and guide life, there will be fewer girls who are incapable of getting farther than the upper primary.

What has been said does not in the least discount the services of those teachers who are doing excellent work, and to whom none of these charges apply. But too often the child has to wait until she reaches the fourth or fifth standard for such a teacher, and by that time the damage is done beyond hope of repair.

Yet the inefficient teacher is not to blame, in most cases, for her failure. She herself has been the victim of faulty teaching methods, and in far too many cases has had no training. The average quality of teaching is much higher

than it was even a decade ago, but it must be better still if our schools are to meet the need of the on-coming generations of students.

A less institutional life.—Something must be done to make school life less institutional. There is much truth in a statement made not long ago, that children sit in lines, eat in lines, sleep in lines, go to Church in lines, pray in lines,—and when they get out of school they frequently go in circles. How can two hundred children be cared for in one institution and have any semblance of a home life, if one's budget is the size of that in most of our schools? You are right, it never has been done. In institutional "homes" the world over the same conditions exist—working the same ill to the children within their walls. But the fact that it never has been done proves only that it is waiting still to be done—not at all that it cannot be done. Perhaps the cottage system of hostel life will solve the problem; let us hope it will have a thorough trial, for anything which will relieve the deadly monotony of institutional life is to be welcomed.

Wanted; an Indian ideal.—The Indian girl must have an Indian ideal. However near the foreigner may live to the children in her school, however she may serve them, however dear she may be to them, when it comes to a question of being like her, too many things bar the way; "But she is——" something different from themselves. If in every school there were an Indian woman who would be to the children of that school what Lilavati Singh was to the

young women of Isabella Thoburn College in her day, would it not seem more possible for them to copy her than to copy some one who wears a different garb, has a different complexion, uses a different speech? But oh, what that woman must be! No ordinary degree of consecration, no half-hearted sacrifice, no self-seeking interest would meet that need.

As for Higher Education

Coming now to Higher Education, let us see what the high schools and colleges need which has not been covered in the previous sections.

Selection of Students.—There should be a careful selection of students for these classes. Many girls struggle on through high school with very little interest and very indifferent success. Why do they keep on? There are several reasons from which to choose. Perhaps their home surroundings are such that parents do not wish to keep an adolescent girl there. Perhaps the girl herself has had her requirements and desires so changed that the home life no longer satisfies her, and she has persuaded herself and others that she wants further education. This of course introduces the subject of educating a girl away from her home. God forgive us if we do not educate children away from the home conditions under which some of them were born. One cannot conceive that a High School girl could live in some village Christian homes—not the homes in which this book will be read, but we have always to remember that there are many of a different

standard, and some of the High School students have come from those homes. If a girl could change things, it would make another story, but few elders in the home or the village would listen to one who has no money with which to do the things she would suggest, and who, to tell the truth, is not yet old enough to have judgment in the matter of changes.

Again, there may be financial reasons why a girl stays on in school. She is to become a teacher and add to the family income; or she is to study medicine. Whatever the reason, there are many girls who either through faulty teaching in the lower classes, or for health reasons, should never undertake a high school course. This same thing holds true in the next stage, when girls enter college. Some colleges will not accept third division students. There are several reasons why Isabella Thoburn College does; not infrequently a third division high school student becomes a second division college student; they often make up in character, ideals, and subsequent contribution to Christian life, what they lack in examination brilliance; sometimes the division in which they pass is the result of examination nervousness, rather than of low mentality. But the student who fails over and over again is quite evidently in water beyond her depth and should seek the shore. It is true that not many endure past the second failure, either in school or college, but every principal knows how easy it is to see by the end of the first term, that certain girls cannot do the work. It is not a pleasant task to report this fact to parents or guardians but

it should be done for the sake of the student, the family purse, and the academic standards of the institution. If devoted parents and friends would be a little less optimistic about the college's ability to transmute the common metals into gold, or if they would recognise the limitations of their proteges, much time, money and heart-burning would be saved, while in some other line of training the girl herself might advance to a place of self-respect and usefulness.

Touching life.—Some way must be devised for these more advanced students to touch life more closely. One is impressed for instance, with the number of young women in college who believe that village life is idyllic and ideal. Many are city born and have been in schools all their life. All have been guarded and shielded from outside contacts. They have had neither means nor opportunity of knowing what their country needs, or where they can best serve when they wish to offer themselves for service.

Lads and lasses.—Some people would be greatly disappointed if in this discussion nothing were said on the subject of the social meeting of the two sexes. Just what degree of freedom shall be given to the young woman, to prepare her for the wider and more varied contacts of life? There is much ground for thought here. Certainly it is desirable that our young people come to know one another. Just as certainly, the change from the isolation of school life to greater freedom in college life must be made carefully. Girls differ so widely

in their background that what is normal and safe for one may be dangerous and even disastrous for another. Of course, as customs change, and there is greater freedom between boys and girls in their homes and in school, there will normally be a greater freedom as they grow older.

But there is another question involved here. Christian young people pursuing higher education cannot remain segregated. Studying in the same classes with them are other young people of other faiths. A Christian girl's Christian brother makes non-Christian friends, whom he may with just cause admire very greatly, and whose praises he brings to his sister. In the years just ahead there is bound to be a much more general mixing of Christian and non-Christian young people of both sexes. What then? The only answer is that we must provide our young people with such standards that we can trust their Christian convictions. It is a more important part of education than multiplication tables or the date of wars, than the movements of electrons or the philosophical system of Kant.

Regarding Nationalism

A great deal is being said these days about nationalism, and we may well ask what training young women are to have in preparation for a fuller national life. That is a hard question for other than an Indian to answer. As far as the older generations of the Christian community are concerned, it may be true that they

were outwardly denationalized, but perhaps it was unavoidable at the time. If they left their homes it was because they were compelled to do so, and if they took on some of the customs of those who had introduced them to Jesus Christ, it was because they had no other place to turn for guidance and help than to these same foreigners. But the past is past—why argue about our grandparents when the future may be whatever we make it? If we are asking about the attitude of the Indian college woman of to-day toward national problems, there is no issue in which she is not vitally interested. What we may forget in these days of widespread agitation, and in our zeal to be absolutely fair to those of other faiths than our own, is that it was the weak struggling Christian community in which many of the present social reforms,—reforms now loudly heralded by all communities,—first operated. Uplift of the depressed classes, postponement of marriage to maturity, re-marriage of widows, education of girls, freedom from purdah—these were the marks of the Christian community long before they became political issues. It is therefore to be expected that educated Christian women will be interested in every good cause.

Should women students be urged to use the *charka* and wear *khaddar*? Such a question has nothing to do with education. A young woman whose mind is trained to think, whose will is trained to do, whose heart is trained to feel, may be allowed to follow her conscience in the use of her leisure time. She may employ it in making music on the sitar or *khaddar* on the

hand loom. Education has to do with fitting her to make decisions—she may decide for herself how she can best serve the motherland.

As to actually entering politics, one cannot safely predict whether our Christian women will do any large degree of that or not. For a good many reasons it seems much more desirable to educate our young women to have an intelligent basis for their national enthusiasms, to sponsor heartily every cause in which they intelligently believe, to undertake any social or public service which they can effectively render, but to do these things whether politics is the chosen career or not. This is to be said, in connection with such service however—that with the rapid emancipation of the younger women in progressive Hindu and Muslim families, it is by no means a foregone conclusion as in former years that the Christian community will hold the lead in the education of women or in their emancipation.

Avenues of Service

Thus far the fields of service for which women have been educated have been restricted. The home and the school for those with higher qualifications, the school and the hospital for those who have less, the home alone for those who have none. There should be in the near future new openings for women, which will demand new types of training. There is a strong inclination among young women of higher education for social service. If this field is developed it will be an opening eagerly

sought, and training for it will certainly become one of the branches of special preparation.

In some of the existing professions there is much room, and great need, for expansion. Nursing, for instance, has appealed thus far only to girls with the lower educational qualifications. Why should not high school and college graduates dignify the profession further by taking to it their wider knowledge? What a preparation for a nursing career a two year course in Biology would be! The same is true of health visitors. As soon as the Child Welfare program expands—and it is bound to expand as women become more intelligent about the needs of mothers and children—there will be room for the best intellects and the tenderest hearts—and infinite patience—in trying to better present conditions. Women of training and ability are needed in these professions, and India is waiting for some woman with the conviction and courage of a Florence Nightingale to enter them and bring them to their own.

Other positions will open as women prove their worth and ability. Doctors with laboratories will find them exact and careful technicians; when business men learn to respect the ability and the womanhood of women, office work will become possible; organised social service will call for surveys and statistics—but for many years, as now, the home, the school and the hospital will be the workshops of the very large majority.

Administrative Responsibility

There are certain things needed for the future which only Indian women can supply. There must be more experiment in the direction of responsibility in administration of our institutions. With all we have heard about the failure of missionaries to place Indian women in places of responsibility, there are still many excuses offered when they are asked to assume such positions. Whether the blame rests on the missionary, or the young woman herself, or the college that graduates her,—or even on the climate!—the fact remains to be corrected. One of the greatest tasks is not to train leaders, but to train people who will serve in such magnificent ways that leadership will be demanded of them. No one can be taught leadership; almost invariably the person who starts out with the assurance "Now I am to be a leader" ends in being only a very unhappy failure. Leadership is a by-product; so instead of training young women to be leaders, let us train them to such standards of life and conduct, help them to attain such poise and judgment, that when leadership is thrust upon them they shall not fail, or when there is need for sympathetic co-operative following they may render that service, no less valuable than leadership. Serving and leading are not incompatible.

Education in Values

Since the Indian young woman is to live her life in a world of new freedoms, where nothing

will be decided for her, and where her choice affects not only her own life but the happiness and welfare of many others, she must understand values. There are points where every young person encounters danger—how to tell the glitter from the gold; how to balance the right with the expedient; how to distinguish between the moral "may" and "must;" how to appreciate the personality of another without surrendering one's own; what things are vital principles and what are only personal prejudices—a score more might be given, but these suffice for example. Any young person in any country in the world must be so led during the school and college years that his only hesitation will be that moment or day which is necessary to establish the facts of the case—in the moral realm there must be no hesitation. From the alphabet and the multiplication tables right up to literature and calculus, this certainty of the moral fibre is the aim of education as we think of it in our Christian institutions. To teach our young women then how to distinguish and choose the real values, must be considered an essential of their training.

Religious Training

This brings us to the consideration of teaching in religious matters. All young people need direction and guidance in the years when the bases of control are shifting from compulsion to choice, from outside authority to the moral imperative. With theology at a discount, with questioning and doubt honeycombing all the traditions of the elders, with no con-

secutive or harmonized Bible teaching in so many of our schools in the past, the outlook is undoubtedly perplexing for our present college students. Already better organised religious teaching is becoming effective in the schools but we Methodists are so liberal in our religious freedom that the poor child has to suffer many things at our hands. Literalist teaching at one stage, modernist at another, the merest formality at another—depending on the teacher who at the time has the young soul in her care—these are not conducive to the education, the leading out, of what should be a developing and unfolding sense of God and His place in the growing child's world. The student who reaches the college stage must be shown why these present conflicts exist, must be given the basis for deciding her own religious beliefs, and then her personality must be respected and she must be left to choose what seems to her the right way in the wilderness of paths that have been made. This will not be too hard if she knows her Guide. We need to remember too, that God deals direct with other hearts than our own, and often while we are anxious and troubled about many things in the spiritual life of the young, He takes the short road of revelation and communion. Let us not be distressed if these young women do not think exactly as we do, remembering how differently we think than did those who were our elders when we were young.

One point at which our present system of religious guidance is very weak, and needs correction for the sake of the future, is the

relation of the student to the Church. Too much of the Bible study, religious teaching of any kind, either by precept or story, has its centre in the school, rather than in the home and the Church. This plan, necessary as it has seemed, has nevertheless been the cause of a dullness in after years from which the Church suffers everywhere. When the religious activities are part of the school routine, it is impossible to think that they will escape being classed with other school routine when the pupil leaves the institution. How to set these hundreds of boys and girls, and farther along young men and young women, into the Church as individuals, rather than "the school" is a problem that must be solved before the Church can become the power it can be and should be. Co-operation between school authorities and pastor in every place where there is a boarding school will perhaps make it more possible to include a real church life as part of the education for the future.

Who is Sufficient?

Who is sufficient for these things? Who is sufficient in wisdom, to know what the young women now in our schools and colleges will have to meet in their maturer lives? Who is sufficient in love and tact to help them see and choose the higher levels of life and service? Who is sufficient in self-sacrifice and devotion to set her face steadfastly toward Jerusalem, even though she knows Calvary is just outside the city?

God is seeking that woman.

Mary E. Shannon.

CHAPTER V

THE FUTURE OF MASS MOVEMENTS

In India, the Gospel was first preached to the men of higher castes; but the effort and money spent on this work was proportionately very great. At the same time, the lower castes were left untouched. Later, attention was turned to the lower classes who are in the present-day terminology known as "Untouchables" or "Depressed Classes."

The personality of Jesus is so attractive and inclusive that He can draw all men to Him. Did he not say, "I, if I be lifted up will draw *all* men unto me?" The result was that when the gospel of healing and freedom was preached to these lowliest of the low, they flocked round Him in thousands, and this was the beginning of the mass movement.

Mass Movements the Fruit of Revivals

When we come to study the mass movements of India, we find that invariably a strong wave of spiritual revival has preceded a mass movement. The mass movement among the *Mazabhi Sikh* community in the Rohilkhand Division led by Bishop (then Presiding Elder) E. W. Parker and the Rev. Robert Hoskins, was the outcome of a great revival which was both intensive and extensive in its scope. In the Punjab, the Rev. J. C. Butcher, M.D., led a revival, and we see the *Chuhra* community

moving in a mass towards Christ. The Christians who when he went there numbered only 2,000 rapidly rose to 27,000. Similarly in Assam, particularly in the Lushai Hills, they rose from a couple of thousands to about 30,000. In and around Meerut a revival broke out among the *Chamar* community, and it was only natural that a mass movement under the leadership of the Rev. P. M. Buck, D.D. took place. The same is true of the Hyderabad-Vikarabad region, where the Rev. Charles E. Parker has been so greatly used of God. Therefore, it is quite safe and natural to conclude that the mass movement has for the most part been born in spiritual revivals.

Social and Economic Reasons

There were other factors operating in this movement, but the primary cause was spiritual. These "Untouchables" are not only depressed, but down-trodden and oppressed. They could hardly call their bodies their own. They were groaning under an "inferiority complex." Only the menial and lowest occupations belonged to them. All their hard labours could not bring them adequate wages to support themselves. Their children had no opportunity to better their condition. They had neither schools nor time. They had not the privilege of entering a temple. In some places the roads on which the caste people walked were closed to them. The landlords grew rich on the sweated labour of these people. The priests did not give them any help to know their Creator; rather they gave

them gods whom they worshipped in terror. Their worship helped the priests financially and robbed the worshippers of not only their craving for God, but of their hard-earned money as well.

Undeniably the Gospel of the Cross is a message of glad tidings by which "the blind receive their sight, and the lame walk, the dead are raised up, and the poor have the Gospel preached to them." No other message has this power of reconstruction and renewal. When this gospel, with all its social and spiritual implications, was preached to these unfortunates, it was quite natural that there should be a ready response. They saw their salvation in Jesus and in Jesus alone. This gave an impetus to such people to move in a mass towards Christ. In Him they found their salvation from sin, in Him they found their social uplift and a solution for the removal of the stigma of untouchability.

Some Criticisms against Mass Movements

Some serious criticisms against these movements have been launched; chief of which is that the individual has been lost in the mass. It is argued that for salvation a real conversion of the individual is the prime necessity. When a mass has moved, it is not to be expected that every one has been really converted. In reply to this, let us remind ourselves of the command of our Lord:—"Baptize them . . . and teach them to observe all things whatsoever I have commanded you." It is clear that our Lord's meaning was that teaching was to

be continued after baptism. If we keep this in view, we shall see that after these masses were baptised the 'follow up' work continued and efforts were made for real heart conversion of each. This has met with success, for we have had and do have in this present day some of the finest leaders who came out of the mass movements. Unless they were individually converted, who can dare say that they could have become the leaders they were, and are to-day? But we cannot say that each mass movement convert had the personal experience of a real conversion. This has not been true in case of individuals coming to Christ. In the parable of the sower, we find four kinds of soil. It was only one soil that bore the abundant harvest.

Mass Illiteracy of the Christian Community

It is said that on account of the influx of the illiterate masses into the fold of Christianity the percentage of literacy of the Christian community as a whole has been adversely affected. It will appear to a superficial observer that this is probably right. But on careful consideration, we cannot help admitting that though the census tables are not so encouraging as they might be, literacy is not humanity's chief need. The thing humanity needs and what Christ came to give was salvation from sin and suffering. It is encouraging and a matter to be thankful for that, in spite of the fact that thousands of illiterates joined the Christian Church, we are still the fourth community as far as literacy is concerned. All the

machinery that was available to educate these masses was put in motion. Moreover, we find that children of these mass movement Christians are filling places of responsibility not only in the Church, but are found holding responsible and respectable places in the Government. They are to be found in factories and firms of importance. At the same time, it must not be forgotten that poverty was so acute that a large number of children of school-going age, were kept from school only because they were helping their parents in earning a living.

Why do they still need Foreign Financial Support?

It is contended that a great hindrance in the way of the Indian Church being entirely self-supporting is this mass movement. Those who advocate this thought go so far as to condemn the mass movement work and claim that, if the time and energy wasted on such unfortunates had been used for the men of higher castes, no matter how small their number, there would have been a self-supporting Church in India to-day. Let us keep in mind the economic status of the community from which we have drawn our mass movement Christians. At the same time let us keep in view the number of entirely self-supporting Churches at the present time as compared with the number before mass movements had begun. We find that this exceedingly poor community has done remarkably well, as far as self-support is concerned.

Do the Mass Movement Christians form a "Rural Church"?

Critics declare that such Christians still belong to their old '*biradari*' (brotherhood) and follow the old rites and customs. To some extent, one must admit this charge. In considering this argument, we have to take into account the caste system prevailing in India and also the exploitation by caste people of these 'Depressed' classes. To measure them by the standard of the ideal, would surely be unfair; let us be patient with them, and not expect to achieve results too soon. If we appraise the results by taking a broader view of things, we cannot but conclude that the changes so far wrought are nothing short of miraculous. As the days go by and light and education possess these people, they will rise to a better understanding of Christian principles and will naturally observe the rites and ceremonies of Christians.

It is also contended that they do not observe Christian festivals. India enjoys the reputation of having many religions. Each has its own festivals. Thus their number has steadily increased and these down-trodden people in order to please both the Hindus and Mohammadans have partaken of the festivals of both. On the other hand, how many festivals have we? We are still groping to find substitutes for such big occasions as *Divali* and *Dasehra,* but have not arrived at any definite conclusion. Besides this, all these non-Christian festivals, help the *sweepers* at least in solving their financial difficulty. They get

large remnants of good things to eat and money as *inam* or gifts. The Church is seriously thinking of these things, and is not satisfied with the present conditions.

As to the Future

The first question that arises as to the future of mass movements is as to whether further movements in this direction are desirable.

It is said that the present number of Christians is sufficient, and we should stop baptising for a few years, at all events, and take in no more converts. Along with this suggestion a note of caution is sounded, that our present policy of keeping up wide areas and large numbers is not taking us very far in the development of the Church in India. We have not mentioned the financial stringency that has prevailed for a number of years and which has made it necessary for us to reduce our staff to a point almost disastrous. The workers have more than they can handle and are plodding along, trying to take care of the flock entrusted to them. Unless, we think seriously on this question the result will be deplorable.

Survey of Territories

We should carefully re-survey the areas concerned. In doing this, we should ask ourselves whether a more extensive or intensive work is to be our ideal.

We will find in some villages communities of nominal Christians those who not only do not know Christ, but do not call themselves Christians. Where such is the case, we conclude that

they came into the fold of Christianity when they had some economic problem to solve. That being over, they do not identify themselves any more with Christians. What should we do in such cases? Should we expunge their names from the Church records? Are these people of any use to the Church? Whatever may be the reason for their attitude, if we are convinced that such *Inkaris* (backsliders) had better remain outside than inside, we should not include them. But this will be found to be necessary in only a few cases. Those who delight in statistics will dislike the idea, but to weed out the useless from the Church of Christ will be quite in order. In other cases by tact, and spiritual discernment, we may be able to win back some communities.

In our survey, there may be territories where other Churches are working. In such cases our work should be turned over to them, and the workers and money used for other needy centres. This conserving of resources, will mean in some cases abandoning entire districts and we may fear to resort to such drastic measures. But in the long run, we feel sure that we will gain something, and will achieve far greater things. So, in the future of mass movement work, a survey of the entire area, and a connection of forces should be the first consideration.

Spiritual Needs

The next step will be to find out the spiritual needs of our community. We know that the present condition of our village community is

far from satisfactory. We will find that the foremost need of this growing Church is spiritual. We must do personal work and strive after real heart conversions. But, we will soon realise all our force of preachers will be inadequate for this tremendous work. The best type of evangelism would result if every mass movement worker, from missionary down, were brought to some sort of a "retreat" and every one were given a chance to spend some time in silence and prayer with God. This would show us whether we are earnest soul winners and have the genuine experience of conversion or not. If we, who are leaders are doubtful about this fundamental experience, how can we expect these ignorant masses to know Him? Nothing short of a true revival can save the situation. The International Missionary Council and all the councils of Christian missions will be helpless unless we have a complete renewal by the Holy Spirit.

Training of Leaders

The need of leaders was never so urgent. We know that there are not so many paid workers today as we had half a dozen years ago. How are we going to cope with the difficulty of teaching the masses unless there are trained leaders? At the District Superintendents' meeting of the North-West India Conference, great emphasis was laid on the "self-conscious Church." The Calcutta Area convention had "dynamic methods" as one of its slogans; the Bombay Area meeting emphasized "a deeply spiritual" and "trained leadership."

In other words it is felt everywhere that the need for trained leaders is imperative.

We need trained leaders for the cities and we need trained leaders for the villages. We are talking here about trained 'indigenous' leadership. For the cities and urban areas, we have our Seminaries and Theological Colleges. But the output of these institutions cannot be equal to the needs of a growing community. Here, we must candidly say that the ministry does not appeal to the educated young people, for various reasons such as "poor housing, inadequate provision for old age, small salaries, curtailed social and official privileges," etc. The authorities recognise the need for improvement and are endeavouring to ameliorate the present conditions. But to our mind, Spirit-filled, sacrificing and devoted lives are the need of the day. When you get such lives, such criticisms cease, and grumbling ends. If our young people could see the vision of the crying need of the Church for an educated ministry and be prepared to enjoy the blessings of sacrificial living, this problem would find a very easy solution. Prior to the era of 'cuts,' in almost every district there was some kind of machinery which was helping in the solution of this problem. But since the 'cuts' these institutions have been closed. Just what are we going to do to supply the need? At the memorable Lahore meeting of the Delhi Area this question came up for consideration. The Rev. J. G. Campbell of Pasrur, who is one of the leading missionaries in the Punjab, told his

experience. He said that in his Mission there is a system of Elders. They are villagers living in the circle of a worker. They are trained in a set course for a couple of years and they go back and become helpers to the pastors. Let us call them in our Methodist vocabulary "Choudries." In the Delhi Area, such training of *Choudhries* has been started. What has been a factor of achieving success in developing an indigenous leadership in the Punjab will certainly prove successful in other parts. Unless we have some sort of a training camp, we will not be able to accomplish much in this respect. The Bombay Area has also moved in this respect for a voice from that Area says, "more emphasis must be placed on the training of workers for rural conditions, by the adaptation of instructional courses, giving them a strong village bias and contact. The improvement of the village in health, sanitation, economics, agriculture, and social life demands a type of community leadership which must secure increased attention at our Bible and Teacher Training Schools for rural workers."

One other means of meeting this need is the Institute. Some districts have tried this and from all appearances the *Choudhries* who attended them showed signs of great promise. One can easily get *Choudhries* for a fortnight after the harvesting period is over, where it would be impossible to get them for two years. Let us remember that in all our schools,—primary, secondary and colleges, seminaries and

Theological College, a call to *service* should be given from time to time.

The Demand for Education

We must recognise that social and economic uplift is very necessary in all our rural communities. Socially they are not any better than they were ten years ago. Those who have left the village may have found social redemption. Those who remain in the same *biradari* (brotherhood) are no better than before. The *Panchayat*, or village council, is of great importance in all rural life. It is consulted at marriages and its leaders are feasted at funerals etc. To tackle successfully the social evils clinging to our mass movement Christians, we must deal with this *Panchayat* administration. We need far-seeing statesmen to plan for a Christian brotherhood. Unless and until we have a Christian *biradari* whose dictates and decisions are as respectfully obeyed as those of the *Panchayats*, we must fail in dealing with the matter of reforming social customs.

Worship and Places of Worship

There seems to be very little doubt that if we desire to make these people a really self-conscious Church, we must insist on regular worship and places of worship. So far, worship has been a matter of mere convenience for the preacher and his people. Any day and hour on which the preacher arrives and fortunately finds the people home, is considered to be the best time for worship. If the preacher visits a

place after eight days or ten days or more, it does not seem to matter. We are firmly of the opinion that if we really desire our people to grow in self-consciousness, we must insist on regular days and hours of worship. The trained *Choudhri* can serve in place of the preacher, should the latter for any reason be unable to come on the fixed day of worship. In the Punjab where there are self-supporting congregations in villages, we find that worship is not a matter of convenience; but the hour is fixed and the preacher and his people are expected to be present.

Something must be said about the form of worship. The form used in city Churches must of necessity be simplified. The greater part of the service should be of a kind in which all the people may share. We should never be satisfied until all our people know how to pray,—not only to recite the Lord's Prayer, but to pray individually,—talking to the Father in Heaven. We should also try to make our village worship as reverent as possible.

There should be fixed places of worship, not any place; but a definite and appointed place. A small platform (*chabutra*) with a small table (altar) can easily be made in every village. But this is temporary. We should aim at building Churches as soon as possible for our village congregations. These need not be costly, but surely they must be clean and places which the village people may consider as holy. Any effort along this line will help to build the Indian Church.

Economic Uplift

One hears with appreciation that in the Punjab there are some villages which are inhabited only by Christians. The missionaries got lands from the Government and leased them out to the village Christians. Today we see a strong, living, working Christian community. This cannot be done in many cases, but, it is one of the means whereby the economic condition of our Christians can be improved.

Wages being low and the people always downtrodden and oppressed, the money-lender has gained a dominating control of the situation. If a family must have a wedding, they borrow money. If they want to start some independent business, they borrow money. The "*banya*" charges exorbitant rates of interest (up to 75 per cent per annum) and the result is that once they are in his clutches they are virtually his slaves for life. If we want to help them financially, we should start "co-operative societies." These organisations are under Government supervision and there is no reason why we should not avail ourselves of this privilege. The societies once organised can help our people to start their own business and gain freedom from the "*banya.*" Education along the line of thrift will be a good plan. What is the use of expensive jewellery? What is the need of costly weddings? These are some of the things that can help in the solution of the economic problems.

How about Education?

The question of literacy for our mass movement Christians is certainly a difficult one. Mission Schools have done their duty in this respect to the best of their ability. To expect them to take in every boy and girl from the village would be like crying for the moon! It is impossible. In the first place not every boy and girl can be spared from the family, because of economic reasons. Mission Schools are full to overflowing. There seem to be only two ways open. One is to look to the Indian Church and the other is to take advantage of government schools. The Indian Church is in the process of development and cannot stand the burden of the education of its masses. The only alternative left is government schools. There are two kinds of them. One for the caste people and the other for the depressed classes. In which of the two should they seek admission? Some advocate the idea that they should attend the latter. We ask why? If the salvation that Jesus offers does not include salvation from such social stigmas, it would be insufficient. Jesus saves to the uttermost. In Him all caste and race distinction disappear. If we were to acquiesce we should be creating a Church full of the old and abominable spirit of caste. Some say that these Christians will themselves have no courage to go into the schools meant for the caste people. We ask why? Let them help these poor boys and girls to get admission to such public schools. At first there will be difficulties, but after a short time these will disappear. As far as possible

there should be more day schools, in each of our circuits and sub-circuits. In one Conference this method is being tried, and we find that it is helping in the mental uplift of our boys and girls.

A question arises as to how far these children should go on in their schooling.

If there are intelligent boys and girls, they should be encouraged to complete a college course. But it will depend mostly on the mental capacity of the individual child. The sooner we can educate our community, the better will it be for us. In this connection there are one or two dangers that are to be guarded against. One is the lapse into illiteracy after leaving the school. This can be avoided if suitable literature is made available, and circulating libraries are established in each District.

It is wrong to suppose that government service is the end of education. The end of education is to develop character which may shine in service for God and humanity. Education makes us capable of better understanding God, and it issues in service to humanity. We have to teach our young people that manual labour is no shame, and that arts and professions are a pride and a joy. Our Saviour was a carpenter. Therefore, we must inculcate in our young people the idea that labouring with the hands is a thing to be desired and enjoyed. Let us try to stress the importance of bettering village conditions. We should aim not at creating pity for village

life, but rather a desire to serve their own villages and community. Only then can we claim that our education has been successful.

In order to make our education practical for our boys and girls, we need to have vocational schools. Efforts are being made; but there are two things that we would stress. One is that the number of such schools be multiplied as soon as possible, and the other is that the ability of a boy or girl for any particular art should be found out early and training begun.

The Awakening Among the Depressed Classes

Hindus who called these people "Untouchables" are now seeking to win them over. A new movement of great significance has started. Immediately after the Viceregal announcement of Dominion Status for India, an appeal appeared over the signatures of a score or more prominent Hindus which included the following statement:—

"We are firmly of opinion that the time has now come for the Hindu community as a whole to move from the present untenable position. We, therefore, appeal to all thinking Hindus, Heads of Religious Samajas, Sabhas, and all other Hindu organisations, modern or ancient, to fix a day (conveniently the next Kartiki (Dev Uthani) Ekadashi) as a day for the extinction of untouchability. Disregard thenceforward all conventions that prescribe observance of untouchability, and deal or associate without distinction with all castes recognised as being within the fold of Hinduism."

As to the timeliness of this appeal no one can have any doubt. Some may feel that this will adversely affect our mass movement work. But looking on it optimistically, we see the dawn of a greater and brighter day for the masses. The way is being prepared for the King of Glory to come into the hearts of these people. Let us not be down-hearted. Not long ago a man from this depressed class, who had become an *Arya*, came to an Indian District Superintendent. He said that all the promises of help and uplift and the removal of the scar of "untouchability" given by the Arya Samaj proved false. He testified that Jesus and His religion is the only hope of this people. In a public meeting, where high caste Hindus and Aryas were gathered, he bore testimony for Jesus and he is giving himself now to winning souls for his Master. We have not the least doubt that all these plans and organisations are only preparatory work for the masses to turn towards their Saviour.

Not only are signs hopeful as regards these "Depressed Classes" moving towards Christ, but in many places there is a distinct awakening among the Muslims and the Jats. There is no doubt that the day is not far away when Jesus will reign supreme in the heart of India. The question of the hour is, "Is the Christian Church ready to receive them?" Let us trust God and we shall see "great and mighty things."

AMAR DAS.

CHAPTER VI

LOW CASTES *PLUS* HIGH CASTES

For upwards of a century Protestant Christian Missions have carried on their noble work of evangelisation in India and their efforts have been crowned with success. Our own Methodist Episcopal Church has been at work for nearly three-quarters of a century, and looking around to see the results we cannot help saying in wonder, love and praise, "What hath God wrought!" It is a miracle of Christianity that although we have touched not much more than a fringe of our country, and the number of Christians is still comparatively small, yet so many have been brought into the Christian fold and so many Christian leaders have been raised in our midst. And when we bear in mind the fact that "not many wise men, not many mighty, not many noble have been called" we can no longer deny the wonder-working power of Jesus Christ. It is an admitted fact that those who have come out of the so-called depressed classes are in a better economic, social, moral and religious condition as Christians than they were before they accepted Christ. In fact a good many of these are better off than some of their non-Christian relatives and friends. Bishop Azariah of the Anglican Church speaks from experience when he says that in some village areas "Christians on account of their integrity command higher

field-wages; Christian laborers are in demand for transplantation and harvesting, because they do not require close supervision; Hill Estates would gladly grant Christians extra privileges because they are sober and regular and reliable; non-Christian Zemindars become friends of their tenants when these embrace the Christian religion; and Christians are treated with respect by the caste people who once despised them as untouchables." The reason is that education, civilization and habits of cleanliness in body, dress and food, in speech and conduct, follow in the wake of Christianity.

But while we feel elated at this transforming and uplifting power of Christianity, we should not fail to take cognizance of the fact that of the nearly four and a half million Christians in India, over 90 per cent.—some one has estimated it at "fully 95 per cent"—have been gathered from the depressed classes. We do not disparage the work done by our Christian workers in the past. They went to those who cheerfully received them and who accepted the Christian religion without much opposition. But the fact remains that the workers, indigenous and from abroad, have followed the line of least resistance, so that our minds still run in old grooves and the emphasis is still on the lower classes among whom we have carried on most successful and fruitful activities, with the result that the lives and minds of the mass of the people have been comparatively little touched. This has, to a great extent, alienated from us the higher classes of Indian Society, and the Christian religion is being looked upon

by a good many as a religion for only the low and the downtrodden, and as a social and economic force rather than as a superhuman dynamic force to transform men and satisfy the inmost craving of human souls for salvation from sin and for the Life Abundant, "a force which makes for sanity and happiness as well as for morality in the life both of the individual and of the community."

I strongly feel that there is in the Church today the need of a different emphasis. I do not advocate that we should give up the work among the poor and the lowly, the low caste or the outcaste people—far from it. My plea is that in our evangelistic efforts in the cities and in the villages we should make a definite effort to bring the Message to the upper classes also. Because we have followed the line of least resistance, the section of Indian Society where Christianity has come to be known so as to be understood, is astonishingly small. Why should we always go to the poor and the lowly and spend practically all our time only among these people? Why should we be afraid to "launch out into the deep?" The Christian religion has a message for all classes of people and it is a great leveller. "Every valley shall be exalted and every mountain and hill shall be made straight." Our *practice*, if not our *policy*, must be changed, and the Church needs to be led to place a different emphasis. There is need for a change of plan and work. We cannot go on in this fashion and make our Christian work worthy of the name.

To bring this about I would suggest that,—

1. *There be a different type of workers in the Christian Ministry,*—workers highly educated and trained and with a deep religious experience. All honour to the workers of the lower grade whose education and training have been limited. They have done valiant service and their labors have been crowned with abundant success. But with the growth and progress of education, secular and religious, we need workers who can cope with the situation and meet the high castes and the educated classes of India on terms of equality. And I would plead for this type of workers for the villages as well as for the cities and towns—workers who will fit in anywhere and everywhere.

It will not do to have two or more classes or types of workers,—one type for the cities and towns and another for the villages. A highly educated and trained worker with a deep religious experience will be of service wherever he is appointed. Unless the worker wins the esteem of those among whom he works, and unless he can meet them on an intellectual and social equality, he will have little or no influence.

In addition to having a thorough course in secular education of a high grade, the worker should be well read in the teachings of the Christian religion and of other religions. He should be acquainted with the religious books and literature of the people among whom he works. We should raise workers of this grade

not only in India but also in the West. England and America and other "sending" countries should send us workers with these qualifications. Deep scholarship backed up by a deep religious experience will be a potent force in leavening and permeating the mass. Such workers will be able to hold their own against the Hindus and Mohammedans and effectively influence them.

2. *Our educational institutions should be aggressively Christian.* They should be missionary institutions in the full connotation of the term. Scripture teaching and personal work should be regarded important, without which no Christian institution can justify its existence. Unless they are centres of spiritual influence they fail of the purpose for which they have been established. The temptation to compromise or to tone down our objective and to substitute mere moral or ethical instruction should be vigorously withstood. We cannot forget the contribution Alexander Duff and William Miller and others with Christian ideals animating missionary education, made to the up-building of the Church in India. Nor can any one deny that the missionary educational institutions have been exercising "an enormous influence, intellectually, morally and spiritually, on the lives of those who have studied in them, and through them, on the life of the whole community." Racial and national barriers have broken down and a new conscience has been created among the educated classes in India.

We have the enviable privilege of coming into personal touch with our students whom we can influence and to whom we can introduce Jesus Christ. As a result of Christian education there is manifest a growing tolerance among the educated classes, and in a remarkable manner these people have looked upon Christ as the great Teacher and exemplifier of human brotherhood. This is a challenge to us and is also an opportunity. This will necessitate two things: First, that our educational institutions should be of the best type, where the best possible secular education is imparted, where the institutions are up-to-date in every respect, fully meeting the requirements. These institutions must have instructors of high scholastic attainments and must produce the best possible tuitional results. This will be necessary to draw students.

In the second place the staff will have to be wholly or dominantly Christian. The ideal is a Christian staff from start to finish. And these instructors must be men and women who will influence lives and whose influence will be "most determinative in the formation of the minds and characters" of their pupils. I plead for consecrated men and women for our educational work, for our Christian teachers need to be as much consecrated as our preachers and evangelists. In our educational institutions our Christian and non-Christian students are together, and through the help of Christian teachers they both can be led into the path that shineth more and more unto the perfect day. We are to offer to the students of

India the best that is in our power to give. Every Christian worker should have a definitely religious purpose in his work. I feel that our educational work has nothing to lose if we follow the example of our pioneer educational missionaries. Alexander Duff's definite aim was to win converts to the Christian faith. It is true that his School was for some time deserted when one of his pupils accepted Christ, but who can estimate fully what that has meant to the Church in India? I am aware of the fact that by making our Schools and Colleges aggressively Christian a large accession to the Church is not guaranteed. But even then the leaven of the Gospel will be at work and is bound to affect society as a whole. The definite aim of Wilson of Bombay, it is said, was to deal a death blow to superstition and idolatry through Christian education. Who can say that his work was fruitless, or that he did not influence the lives of high class Hindus?

The influences brought to bear on the lives of the students at this stage will undoubtedly direct their eyes to Jesus Christ. The Christian educator believes that his work is "not merely the imparting of a certain amount of useful information to his pupils, nor even the development of a number of latent powers which reside in them, but the development of a personality, which is through and through Christian,—a personality in which all powers and purposes receive meaning and direction in relation to our understanding and experience

of God which are mediated by Jesus Christ."* Such an ideal in an educational institution will not only Christianise the thinking of its pupils but will also direct their minds towards Jesus Christ.

3. *The presentation of Christianity should be in a scientific and praymatic way.* The Christianity of today is lumped with "things new and old." Some of them have had their day and have ceased to be. The outward form and organisation have sometimes so filled the horizon that people have begun to look upon them as the real thing. Dogmas and theological principles have engrossed the attention of the people. Denominationalism has, like the Caste System among the Hindus, disintegrated the Church. The seekers after Truth have found it difficult to know the Truth in the mass in which it is enveloped. What we need today is emphasis not on the propagation of Western culture but on Jesus Christ as the Satisfier of all our spiritual needs and longings and on His transforming power. "If any man be in Christ he is a new creature." We need to emphasise Jesus Christ as a living Reality and conversion as a definitely spiritual thing. Christ is the Life and through Him we have freedom from sin and sustained moral renewal.

The life and teachings of Jesus Christ will appeal to all thinking men. The disposition to make people swallow our system and to call it "belief" is doomed. Whether we deal with philosophers or with scientists, Christ is suffi-

* The Rev. John McKenzie, Principal, Wilson College, Bombay.

cient for all. "In Him are hid all the treasures of wisdom and knowledge."

Then, "the understanding and experience of God which are mediated by Jesus Christ," is the pragmatic aspect of the Christian religion. This is to be evidenced by the consistency of the character of Christian people. It is a painful fact that the inconsistent lives of the Christian people are a serious stumbling-block to the non-Christians. My conviction is that if we suspend our evangelistic work for some time and concentrate on the deepening of the spiritual life of our Christian people, the evangelisation of India will be hastened. The supreme objective of our Christian task is the "moral recreation of men through faith in, and obedience to, the living Christ."

In this connection I wish to lay stress on one point; which is that we should not let down the bars. In some places there is a tendency to dispense with baptism. Baptism does not mean that we are to abandon our cultural traditions or social customs and be absorbed into a foreign community. Baptism is an outward sign of Christ's discipleship, and when a man decides to accept it he takes a step which shows courage and strength of character. I believe that while "Unbaptised Christians" may be good people, we should not let down the bars. "He that believeth and is baptised shall be saved." He may live in his old home and may not change his food and dress and other outward customs. But by this deliberate step

which he takes after counting the cost, he has publicly accepted the discipleship of Jesus Christ. It requires courage, and faith means valour plus venture. The writer's father and father-in-law took this stand. They had to pay a heavy price, they suffered the loss of everything. They were ostracised and outcasted. But they remained firm. They "endured seeing Him who is invisible." They "staggered not at the promise, but were strong in the faith." This stand made them what they were, and today their children rise up and call them blessed. We must not follow the line of least resistance ourselves, nor should we give our enquirers or converts the idea that they are to be "carried to the skies on flowery beds of ease." "If any man will follow me let him deny himself, take up his cross and follow me." God plainly showed Paul "how great things he must suffer for my name's sake." God save His Church at this time from compromise.

4. *Reading Rooms and places for interviews and exchange of thoughts should be provided.* The Reading Rooms should be well-stocked with books on all religions, but principally on the Christian religion. It should be in charge of a convert "Saved by grace," and also well-acquainted with the teachings of other religions, so that he may be "ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." If needed, let there be more than one person connected with the Reading Room, and these men should be highly educated

and cultured. They should be able to reason with those who are enquirers and also to refer them to books which will be helpful. Let us not forget that we can learn from the non-Christian literature, religious and secular, as well as from our own. The religion of Christ is not in this world "to destroy, but to fulfil," nor do we have a dead-set against any religion. Christ's religion has set its face against all that is evil in this world and against everything that impedes the Kingdom of God and His righteousness. The interviews should, therefore, be friendly and constructive, and with the help of tactful comparison, should introduce "the Christ whose beauty and power have transfigured life for us."

Lectures may also be organised to which all seekers of Truth should be invited. These Reading Rooms should be open at all times to all people, and personal efforts should be made to invite people to use them. Christ's religion is to be propagated by personal influence, by a worthy and attractive type of Christian living.

I am not in favour of a Convert's Home for the converts from the high caste people, although I feel that the Christian people should help such converts in every way at the time of need. The danger is that we be led unconsciously to distinguish between the high caste converts and the converts from among the depressed classes. If there is any Home at all, it should be for all classes of people where shelter may be given against persecution and ostracism. If, however, the Christian people take such enquirers or converts under

their wing and stand by them at the time of need, it will have a far better effect.

This brings me to my last observation. In fact it is a Danger Signal. While we are to go after the high-caste people and make special efforts to win them, no one should have the impression that we value any soul more than another. The tendency to have "high-caste Christians" and "low-caste Christians" in the Church should be steadfastly discouraged. The expressions, "Sweeper Christians" and "Brahmin Christians" are certainly not of divine origin or consistent with the Spirit of the Master in whom "there is neither Jew nor Greek, there is neither bond nor free . for ye are all one in Christ Jesus." All division of high and low in the Church is wrong—it is unscientific. The Church or community which has this artificial and un-Christian division into high and low is courting disaster and eventual disruption, for "a house divided against itself cannot stand." "Christianity with Caste would be Christianity no more."

But despite this danger signal, we must immediately change our line of action. Christianity is not confined to a particular class, namely, the humblest elements of the population. Christian workers need not be afraid of the high-caste people. There is in evidence all over India an ever increasing esteem and reverence for Jesus Christ. Education makes the educated lose faith in their ancestral religion. Unless the Christian workers supply this void, these classes will drift. Christ

appeals to the intellect as well as to the heart, to the high as well as to the low. He hath need of all of them. We have "compassed this mountain" long enough. Even though there are walled cities and the sons of Anak to face, let us go and possess the land, not in our strength but through Him who hath power over all flesh and who desireth that all men should be saved and inherit life Eternal.

JASHWANT RAO CHITAMBAR.

CHAPTER VII

VILLAGE SCHOOLS: THE HEART OF OUR EDUCATIONAL WORK

The most reliable official information indicates that there are 685,665 villages in India, in which, approximately, 229 millions of people live. Almost all these villagers support themselves by agriculture or its allied industries.

Of this vast rural population, some 8 million are landlords living on the rent of the land which they have leased out, or cultivating it with hired help; while about 167 millions are cultivators of the fields they own; and as to the others, they are landless labourers.

Such is the numerical background and social atmosphere in which any educational work must have its setting. It is at once so vast and complex, that it can readily be understood that it is not only a problem for the Government with all the resources of State at her disposal; but still more so for the Christian Church; since 92 per cent of this rural population can neither read nor write. Despite the progress of rural education conducted by the Government; for a long, long time to come, the Christian Church in India, in her own interest of building Christian character and literacy among her membership, must continue to give attention to village education. But in order to make the necessity of the Christian Village school more concrete, let us briefly survey the typical Indian village, in respect to its character, occupation and home life.

The Village and the Villager

The first impression one obtains in approaching a village is its filth. Entering its straggling street, one must watch one's step, since excreta, human and animal, lie all around. On a breezy day, the atmosphere is aggressive with infected dust; due to the fact, that within the memory of its oldest inhabitant, there never has been an individual or organised "clean up."

The villagers, most of them, are desperately poor and also desperately unkempt and physically unfit. An inner urge for something better is lacking. Their horizon is bound by the next meal and the next Monsoon. Most frequently, overwhelmed by debt and the inertia caused by ill-health, the struggle for existence has become their mentality. Age-old uneconomic customs coupled with religious superstitions are stoically practised and adhered to, as the mandates of Providence.

Village Agriculture

The villager teaches his son what little he knows of agriculture, based upon the experiences handed on from one generation to the next. The father cannot teach him about seed selection, crop rotation or economical methods of irrigation, since such information never came within his experience. The fields are small in size and even when belonging to one owner, are scarcely ever contiguous to one another, due to the Hindu system of joint-family inheritance. Fields are scarcely ever fenced;

and the children as soon as they are old enough, find employment usually in herding cattle, so as to keep them off cultivated fields.

The Village Home

The villager's home lacks ventilation and light. On an open veranda or clustered together in an inner courtyard may be found his cattle and goats. Living in houses without a sufficiency of light and air; breathing air fouled by village refuse; eating and drinking food polluted from the same source, is it any wonder that the villager is so greatly a victim of disease? The life of the women folk is drudgery, a drudgery, which in many cases can only be relieved by Christian ideals of home life. Girls are usually considered unfit for the village school; and the curriculum frequently used in the school has supported that impression. They rarely know how to cut out, sew or mend; and become mothers at too early an age. Except for the sacred Tulsi plant, one rarely sees a village home with a garden or beautified with flowering plants.

Such, then, is the village background hastily drawn. Throughout India, sometimes very remote from one another and sometimes congested as in our mass movement areas, village Christians belonging to the Methodist Episcopal Church are found, living in villages like the typical one, just described. Frequently, a school for their children also exists; but, is it being utilised as an agency for the infiltration of Christian culture into the social, moral and religious life of the village, in a worthwhile

way? All Christian Churches, which like our own, have given large importance and place in their evangelistic program to work among the rural masses, have an unprecedented opportunity of building Christian culture, through the medium of the village school. This becomes apparent, when it is remembered that of 4½ millions of Indian Christians, about 93 per cent are rural. Alas! only 15 per cent of these rural Christians are literate.

The Village School, the Heart of our Christian Enterprise

The village school is the heart of our total Christian enterprise, since the development and progress of the Church is dependent on the progress of the rural Christian community. The growth of the rural Christian community is more rapid than that of the cities; yet, its tendency is to retard proportionately the total advance of the Christian Church. Its contribution to self-support, initiative and self-reliance has been desultory. The hesitant progress made in building the Christian Church can, I believe, be traced to the village Christian community. It is there, that the inherent weaknesses causing it may be perpetuated, unless our customary methods and objectives in village education are reformed and given new direction.

Shift the Educational Objective from Church to People

I trust, I shall not be seriously misunderstood when I say, that our usual methods and

objectives have been in the interests of the Church as an agency, rather than in the interests of the uplift of the Christian community, itself. We have regarded every intelligent boy in our village schools as a potential Church employee, rather than as one who might use his education and influence to build up his own community, by remaining with it. We have too readily imitated the Macaulay scheme of education as our primary policy, whereby the system of education was to produce intelligent subordinates rather than the exponents of a culture, which would uplift their country and countrymen.

Significance of Experimentation in Village Education

While I frankly admit, that the village school animated by this community point of view is still in its experimental stage, though the experiments have notably been in operation for a little over a decade; and, while I admit that it still seems too early to point to a village community, from which ignorance has fled, and from which dirt, disease and poverty have been banished, through the agency of the village school; yet, I do deliberately declare, that these experiments are demonstrating that we are a long way forward on the road towards community uplift, wherever these newer methods and objectives have been initiated and persistently worked. Let me take this opportunity of acknowledging, since it is right and befitting that it should be done, that during this decade, every encouragement from the

educational authorities of the Government of India has been given for experimentation, likely to produce satisfactory results.

Make the Village School more of a Community Undertaking

The criterion of progress in a village Christian community is most frequently indicated by a strong desire for the education of the children. It is just here, where our initial blunder often occurs; and where, we do not truly lay the foundation of the village Christian Church. The desire of the villagers for the education of the children ought to be utilised to help them help themselves in its attainment. Without attaching undue importance to a great deal that is being said and written regarding the idyllic conditions of rural life in Vedic times, nevertheless the village *panchayet* system did once exist and ought still to be employed. The feature which I wish to stress is, that the intrinsic interest of the Christian village community ought to be measured by the degree of what, according to its financial ability, that community can put into a school building or support of a teacher, rather than by the number of children the village contributes to the Attendance Roll.

Too often it has been otherwise. We have forgotten that the missionary ought to regard himself as only the agency, which organises the school, while the community makes some contribution towards it in cash or material. In our eagerness, hoping that the village school

will develop into a focal center of evangelistic work, we have overlooked the greater responsibility of helping the community to establish self-reliance and self-respect, at the very start. Complete self-support of the local school cannot be expected any more than self-support of the local Church, but paternalism will evolve neither. It would be better to make a start with poor school buildings and under-equipment, but with a community sense of obligation.

The life interests of the community should be the guiding principle and the background of our village school undertakings. Yet, because of our paternalism, the school, in the opinion of many parents only serves the useful purpose of a creche for the younger children who cannot be otherwise profitably employed. It is my judgment, that we should allow no village children below six years of age to come to school. Let them stay at home to look after the babies, instead of making the school a "howling success."

Holding the Village School to an Inspiring Rural Culture

The existing culture of India is in the main the product of her villages. Despite modern innovations like Bombay and Jamshedpur, as well as other industrial centers, the soul of India continues rural. The pre-eminent characteristic of her masses is rural mindedness.

The one agency by which this village atmosphere and background can be changed for the better is the village school. The objectives to

be sought are literacy, physical betterment, resuscitation of economic life and the cultivation of Christian ideals.

Yet observation of existing conditions indicates that only 10 per cent of our village school children complete the primary school. Before that stage of school life is completed 90 per cent have fallen out. To the knowledge and bitter disappointment of many of us, how many a promising boy in the village school has left to find his destiny in herding cattle and goats. Of the 10 per cent survivors of the primary school period, many become ambitious to leave the village; since even the type of primary education has been urban. Yes, they want to leave the village. In leaving it, they leave it, sunk deeper in its slough of despair; because the town has drained the village of boys, who had at least a primary education!

Plainly our methods and the type of education in the village do not hold the interest and appreciation of the children or their parents. Why then, should we perpetuate a type of education, which cannot be the aim of 90 per cent of the children, who make a start in our schools? While it is true, that we ought to give children, who possess the potentiality of leadership larger opportunity; yet, ought we not to seek the greater need of the greater number belonging to the village community? The outstanding objective ought to be to help 90 per cent to attain literacy and to remain literate; to raise the standard of village life and create a Christian atmosphere. This involves both a

change in the curriculum and the type of teacher employed.

In the new experimental schools, the aim is to relate the school to the life of the child in his family and his village in such a way, that the education given is part of his village experience. In this connection, permit me to quote a couple of paragraphs from the recent report of the Royal Commission on Agriculture. Speaking of the formative period of a village child's life, it says:—

> "If during this period, the boy comes under a teacher who takes little or no interest in country affairs, if he learns his lessons and does his sums in terms of urban life and is given no explanation of the life that passes under his own eyes, he is apt to conclude that town life is ideal. The more the Primary teacher knows about the rural surroundings in which he finds himself and is in sympathy with them, the better teacher he will make . . . . . .
>
> If it can be secured that the teacher in Primary Schools has a genuine interest in country life, that the school textbooks are rural in tone, and that the boys are given such opportunities of observing plant and an animal life as are afforded by occasional school walks through neighbouring cultivation, the minimum standard at which we think it desirable to aim will have been attained."

In the experimental schools of today, it is in just such ways, that the village child is being related, in his experience, to that of his family and his rural surroundings.

The Village School and the Social Progress of the Village

Thus far, I have written of the new type of village school, as becoming more related to the life of the village. This is going a long way, it

is true; but the school must not only be expressive but, also, aggressive. It must be trained to foster the social progress of the village, as well. Social co-operation is ordinarily unknown in village life. Yet, children in the village school can be trained in habits of co-operative service.

There are a few village schools, where the pupils have been organised to help not only the school, but the village. One child rings the bell; another attends to the cleanliness of the school room; others have been organised into a committee to get their fellow-pupils into the school on time. The children are encouraged to share with their parents and elders the lessons which are taught in respect to hygiene and health. On Sunday, the children form a procession, singing lyrics as they go along the street, reminding the Christians that there is a Sunday School or Preaching service. Who will gainsay, that this is not education of a very real character—the development of social character?

In some of our Annual Conferences, teachers with a background of experience but still plastic enough to receive special training for this type of work, are now engaged in what are called model schools, under supervision; and plans are now being thought out and formulated to create a Village educational service, which will ensure more continuity of service and a future, for this class of village teacher. But it means a new type of teacher.

A New Type of Teacher for the Village School

A rural curriculum without a new type of trained teacher will not help the village school. For too long, our village teachers have been men with little or no training, left without guidance and help for this important work. They have been incapable of arresting and holding the interest of children; and, yet, India, above all countries of the world, is exceptionally a land where methods of creating interest would be successfully rewarded. The life of the village child is so lamentably restricted and has so few outside distractions, that a teacher who has been trained to capture the interest of pupils is absolutely sure of getting village children to learn, *something*, at least. Again and again, I have noticed the difference, which a change of teachers in a village school has produced in this particular; and in some places where one has been confidently told it was hopeless to expect regular attendance, a trained teacher in this art has succeeded surprisingly.

Training Schools for village teachers are now found in several language areas; and it is a sad irony of fate, that the shortage of finance has prevented us as a Church from taking advantage of the facilities which these schools offer.

In the Methodist Episcopal Church, the personality called the Pastor-teacher is well-known. Is it not time that we seriously demo-

lished the idea, in our own thinking and in his thinking as well, that this worker's duty was to be confined to religious exhortation at certain hours and to forcing the three R's into the minds of unwilling scholars at other times? Ought we not rather to see to it that the Pastor-teacher be a trained teacher of the village community, not only in moral and religious matters; not only in the intellectual progress of the children at the school; but, also, in matters which pertain to their economic, social and hygienic welfare? I presume, every one has heard and read of the Gurgaon scheme, where in the School of Rural Economics, teachers, mostly sons of cultivators, are given a special course of training which familiarises them with the principles of sanitation, elementary medical aid, co-operation and agricultural improvement, so that each may act as a guide, philosopher and friend to the group of villages, to which he is posted.

An interesting experiment, which has just completed the first stage of its development, has been the incorporation of Teacher-training at the Theological School, Baroda Residency. In order to bring this about, a man with a three-year Normal school course, himself a graduate of the School of Theology, was sent to Moga for a year of special training. On his return to Baroda, the course of Teacher-training was inaugurated in 1927. The length of the total course being extended to 4 years. A practising school was organised in a *mohulla* under a trained teacher, also. A missionary of the Woman's Foreign Missionary Society with

Normal College qualifications undertook the work of Critic teacher, in addition to her other heavy responsibilities. Within the last few weeks, 8 men, who have had this combined Theological-teacher training have been sent out to their first appointments, taking all their apparatus and equipment prepared by themselves, for their village school work. Each of the students at Baroda has a plot of land to cultivate; whereby he may learn from experience himself; and thus be better able to advise and understand the problems of the village cultivator. Thus, the whole outlook of the men has been made more village centered, while their practice-work in teaching has been done under similar conditions. It must not be lost sight of, that the success of this work largely depends on the quality of the men selected for it. They must be men of initiative and patience. Men who will see the matter "through" despite the discouraging and baffling conditions of village life.

Co-operation between Station and Training Schools in the Work of the Village Teacher

The conviction has grown upon me, that the students of our Training schools and also of our Central High and Middle schools can do valuable work for the encouragement of the village teacher.

To help him in his work of reaching the adult residents and parents of his school children, could not these central institutions issue a

news sheet weekly? This could be made a project for the school or class; and, when multigraphed in the vernacular, be sent out to the village teachers to read to an audience of village people. This could give the important political, social and agricultural news of the week. I am sure it would help the influence of the village teacher and school immensely. The senior class of the Training school could send to each village teacher a program or syllabus in respect to the work of his school, indoors and outdoors, for a quarter of the year in advance.

Supervision of Village Teachers

Only a small per cent of our village Pastor-teachers have, as yet, been professionally trained. Many of them are elderly men, who take slowly, if at all, to new methods. Even after training, it is so easy to revert to formal ways, unless held under close supervision. The average village teacher, as some one has pointed out, suffers from good motives, which are not strong enough to defy his surroundings.

Every trained teacher, who takes teaching as a profession, has a right to expect that the Church employing him will also devise means to develop him into a strong and capable teacher, keeping alive in him a desire for professional growth. Formalism, that plague of all good teaching, soon overtakes the unwary teacher; while professional isolation and lack of stimulating social surroundings soon cause the teacher of a village school to deteriorate in methods. We have overlooked the need to

keep the village teacher in touch with his professional life; and have neglected the vital necessity for their growth and improvement in service by kindly, capable visitation and by the holding of Village Teacher Institutes and Refresher Courses. Happily a great deal more attention is being given to the feature of Institutes for village-teachers, than used to be the case.

I have no need to argue the point that the best of missionary administrators cannot successfully render this professional help, even had they the training for it. There is an imperative need for an agency known as the Teacher-helper in each district of our Church in India, where the number of our village schools warrant this service. A Teacher-helper is one, who gives his whole time to the supervision of village schools and their teachers, not as an inspector but as a demonstrator of better methods. They should be men in close touch with the work of the Training schools; so that they may become intermediaries between these training centers and the village teachers. I strongly deprecate the employment of any but trained teachers for this important work. The missionaries of the Woman's Foreign Missionary Society, who are District Evangelists, and who know the condition of the village schools, are among the foremost to advocate the Teacher-helper plan of supervision.

Some one asks, what about the additional expense such a plan involves? I know of one Con-

ference, where for 8 years, the plan has been tried. Apart from the direct value to the schools in scholarship and character—about which last, I have a closing paragraph—it is of interest to note that on one district of that Conference, the Government Grant-in-aid has risen from Rs. 1,392 in 1921 to Rs. 8,465 in 1929. These figures speak eloquently of many details, of which space forbids any mention. They also answer the question, "Does it pay to employ a Teacher-helper?"

The Trained Woman as a Village Teacher

The trained woman, who as a rural teacher, plays so important a part in the educational systems of Great Britain and the United States of America, unfortunately finds no parallel sphere in the villages of India. Paradoxically, there are more trained women being graduated from Christian Training institutions than men, because there are more Christian training colleges for women than for men. The social conditions of the village and the lack of chivalry among the men make this vocation for lonely and unmarried women well-nigh impossible. That has been the verdict of the past corroborated by the best contemporary experience.

Yet, in looking over the report of the Royal Commission on Agriculture one reads this suggestive statement:—

> "The establishment of a Woman's Institute in a village would supply a center for educational and co-operative activities and might remove the obstacles to the employment of women teachers in village schools."

This, coupled with the statement made by the Hartog sub-committee of the Simon Commission on Indian Reforms in their report, just off the press, to the effect, that the education of Indian women must now be brought up to the level of what has been done for Indian men, makes one wonder, whether the Church may not be too unduly conservative in this matter; and thus be failing to give an opportunity to trained women for service in connection with village schools and uplift. I believe that the picture of a village home in the opening paragraphs of the chapter is a very restrained statement. The only way to ameliorate the lot of village women is through the village school; and who is more effective in dealing with village girls than a trained woman teacher?

The suggestion comes to one's mind, that the order of Deaconesses, which Bishop J. M. Thoburn sought to inaugurate as a feature of our Church work in India, long before it found a place in our Discipline, ought to be revived, with particular reference to the village. Is it so impossible for trained and consecrated women, as Indian Deaconesses to live together in a centrally located village; and using this as a base, with the advent of the motor bus, so fast linking up the village with the railway and the larger towns, find that spheres of usefulness as village-teachers, social workers, health and maternity nurses were now possible? I do not think this is utopian; for I find an increasing number of young men, who are beginning

to realise from nationalistic and patriotic motives, that their star of destiny moves villageward. Why should not the vision of service in India's villages have a claim on the interest of our intelligent and consecrated women as well, awaiting leadership in this direction!

The Retention of Literacy in the Village

When it is remembered, that only about 10 per cent of those, who enter the village school have, in the past, actually remained to complete the Fourth Class or a Primary school education, it will be readily seen that even this small percentage must be in grave danger of relapsing into illiteracy; because of the lack of suitable reading matter in the vernacular. For all India, the percentage of those who relapse is about forty, so that the percentage among villagers, taken as a class, must be considerably higher. Here then, is a grave problem, particularly for those of us who are at work in the mass movement areas.

On the other hand if attention be given to those, who having learned to read and have now left school, this relapse can be checked. I have been in village schools, where the personality of a teacher brought back the old boys; and on the occasion of such visits, the visitor was asked to read the Scripture passage, much to his own satisfaction and that of the teacher, who realised that his services to these young men did not end with their departure from school. He was helping these young fellows to continue the reading habit.

In the Telugu country, a very helpful village continuation Reading course has been arranged by the Rev. J. M. Baker, American Baptist Mission, Ongole. Nineteen different authors have prepared 23 manuscripts, suitable for village readers. These are in English and Telugu; and can be translated into the vernaculars of India. Would it not be possible to ask the children and young people of our Church in America to undertake the initial cost of translation and printing this Reading course in the vernaculars of our work in India? This Reading course could then be arranged over a series of a few years, on the model of the famous Chatauqua Reading Course, with a suitable diploma for all our village students, who had read all the booklets. The reading of the books would, apart from the information obtained, go a long way towards the retention of literacy, among our village Christian youth.

The Influence of the Village School on the Christian Community

In many parts of India, illiterate village communities have been brought into relation with the Christian Church. They heard the message of the Gospel, eagerly accepted the invitation and declared themselves disciples of our Lord. They did so, very often, *en masse;* but did not perceive, nor could we expect them to do so immediately, that in accepting Christianity, there must follow a disassociation from the customs and social practices of generations. Nor can it be overlooked, that inextricably bound up with these customs and practices

are idolatrous ceremonies. The village priest still kept a strangle-hold.

But the incoming of the parents brought the children under the influence of the Christian school and produced the definite emergence of Christian ideals of life and service in their mental and spiritual horizon. This has been a work of patient seed sowing; and, we are now far enough advanced to judge of definite results.

Unfortunately, until these newer ideals for the village school supplanted the older methods our schools, largely staffed by untrained teachers, could not do more than follow in the ruts of an outworn curriculum, so that the stimulation of Christian character for an organised attack on village life and environment was largely neutralised.

It is an interesting fact, that in the district in which the Teacher-helper to whom I have previously referred is at work, there has, within the last few years, arisen a movement among the young people—the product of our village schools—which is acquiring momentum and volume. In this movement, these young people, solemnly pledge themselves to separation from age-long practices as child-marriage, idolatrous feasts and carrion eating. This has been no easy step for these "Separatists," since their elders have retaliated by persecution and recourse to the "boycott."

Basing their determination upon conviction, prayerfully and consecratingly begun, this "Separatist" movement is one of the most

encouraging and hopeful results of our Christian village schools, at the present time. Here is the evolution of Christian character based upon intelligence and individuality, withstanding the ignorance and caste of the immemorial Indian village for the first time, and doing so in a Christlike way.

CHARLES B. HILL.

CHAPTER VIII

CONSERVING THE BEST IN INDIAN IDEALS*

Indian ideals are very real,—no one living in this land could possibly miss noting them, regardless of whether they were admired or discounted. They are also quite distinctive, different from those of other lands. Further, they are impressive, with a vigour that has withstood the centuries. In addition to all this, they are very ancient,—the oldest in the world, with the possible exception of those of China.

In thinking of Indian ideals, it will be necessary to limit ourselves to what may broadly be termed Hindu India,—that superimposing of Aryan culture and ideas on the still older Dravidian civilisation that covered the land before the invasion of the Aryans. The later arrival of Islamic thought and institutions, brought something essentially different at most points, though similar in some respects. The rise of Buddhism and Jainism within Hinduism itself did not bring anything radically different, though they were characterized by a different emphasis. It should be stated, however, that by "Indian ideals" the writer does not mean what is now known to the world as the "Hindu religion."

---

* NOTE.—This chapter was promised by an Indian writer, but as illness unexpectedly made it impossible for him to write it, the editor has undertaken to fill the gap. The subject is of such importance as to seem to justify this.

A brief chapter on this subject must of necessity be unsatisfactory, where a volume is needed to deal adequately with the question. In setting a limit by confining these remarks to seven main ideals, many points must of course remain untouched. An effort has been made, however, to select what seem to be matters of outstanding importance.

Ideals Based on Religion

The most striking characteristic of Indian ideals seems to be that they are all based on religion. Religion is the greatest word that India has spoken; it underlies everything that is considered vital, permeates every department of thought, and never disappears. As long as India survives, religion will exist in the world. In India it is as impossible to think of education without involving religion, as it is to consider social life aside from religious beliefs and practices. One reason for the violent political struggles in this land is that Indians are not yet able to think even of politics except in terms of religion. If the British should all become Hindus by faith, the entire political horizon would change. The Hindu-Mohammedan struggle is essentially one not between ideals but religions. If the millions that Islam converted, by force or otherwise, from the Hindu ranks between the twelfth and seventeenth centuries, now represented by multiplied millions, were all to revert to Hinduism, the entire political aspect would alter.

This fact explains both the success of the Christian religion in India, and the growing

obstacles it encounters as its full scope and purpose begin to be understood. The vitality of religion as religion, makes India one of the most interesting mission fields in the world, and assures to the Indian Church deep and lasting foundations. It also involves a long struggle in which victory can come only through superior religious ideals, higher spiritual plans of living and deeper devotion. It is the challenge supreme of our world to the Christian Church. In real religion India finds its keenest interest, and the fact that Christ struck deeper notes than even the sages and prophets of India had sounded, turned the thought of this land to the Redeemer. The success of mission schools, as over against government institutions, is to be accounted for chiefly by the religious basis given to our schools. Even with smaller buildings, poorer equipment, more limited resources and a less qualified staff, a mission school can compete favourably with government institutions, in the imparting of real education and exerts a far greater influence. The Indian Church does well to remember this.

Emphasis on the Supernatural

India's culture has not led her away from belief in the supernatural. Even when puerile fairy tales have been put away, and absurd religious stories have had to yield, the idea of a divine being or beings at work in our everyday world has not been abandoned. India would be the last country of the world to accept the notion of a universe from which God has been

shut out. Whatever progress we may make with the understanding of *law* as operating in our world and explaining phenomena, these laws are taken in India to be the laws of a supreme being and his divine agents or manifestations. "Evolution," interpreted as making it unnecessary to believe in God, can get no support in India. Thus *Evolution* is not an "issue" here, because any law, construed as making unnecessary a lawgiver, is rightly considered both contrary to reason and an absurdity. A fuller understanding of natural laws in India must inevitably lead to a truer knowledge of God. Science and religion do not seem able to "conflict."

The basic idea of the supernatural does not encounter any difficulty in India. Indeed, any true conception of a supreme being must, in India's thought, presuppose powers inherent in such a being that transcend our own. If the divine be limited exactly as is the human, where is *divinity?* This is the real explanation of the fact that the Burning Bush, Jericho's falling walls, Daniel's subdued lions, a harmless fiery furnace, a tempest stilled by a word, a fig tree withering at a curse, a multitude fed from the wallet of a village lad, an empty tomb, a risen Lord riding on the clouds, create no difficulties in India. How *should* a God work, if not through miracles?

Inasmuch as Christianity is impossible without the supernatural power of God, working transformations in human lives as well as in nature, making possible a spiritual re-birth

through His transforming power, granting spiritual protection through His unseen presence, and empowering for service by a baptism of fire, whereby His Holy Spirit finds both temple and instrument our religion has found in India, and will continue to find, a people prepared in a unique way for its Message.

Material Resources Secondary

India will not be true to herself if money-power, machinery or organization should ever be given a primary place in either thought or plans. It is amazing how much India has been able to do with her meagre resources. The extravagant nations of the West can hardly understand what can be accomplished in India with a little money, and an equipment that would be scorned in many lands. An artizan with a mallet and small piece of pointed iron will turn out brass carving, inlaid metal work, or carved woodwork that are the admiration of the most sophisticated workmen with sets of tools and modern machinery. A simple grass thatch or tiled veranda will be the scene of weaving and embroidery work, inlaid marble or brass work, or designs cut in gold and silver that command the praise of the world. The same is true of conditions under which educational, commercial or social service work is carried on. The important thing is not considered to be a large amount of money, costly buildings, elaborate equipment and other things that constitute material resources, but the workmen themselves. Doubtless India is

handicapped in some ways by having to get along with means that are too meagre, but her emphasis is on the right side, and she has certainly prevented poverty and lack of facilities from defeating her efforts.

In all this there are lessons for the Indian Church which, under Indian guidance, will enable us to secure results with a minimum of outlay in material things. Suitable houses of worship can be built with one-tenth the expenditure for Churches in America. Hospitals or schools can do their legitimate work here without taking millions of dollars for elaboration and finish that never can be justified by the results they secure. A "Shantiniketan" under Tagore's leadership produces results with buildings so inexpensive and modest as to cause surprise to every westerner who visit the institution. The Hardwar *gurukul* trains leaders under very simple conditions of life, with a minimum of expense. In keeping with these Indian ideals, the Christian school at Moga has made a national reputation for itself with a very meagre plant as judged by western nations. The Methodist Episcopal hospital at Nadiad, Gujarat, has become known all over western India and in many centres far distant with a single old, remodelled bungalow for its operations and main wards, so small and inexpensive as to raise a question immediately how it is possible for an American doctor, working alone, except for his efficient nurses, to take in fees amounting annually to a hundred thousand Rupees. The lesson is that devotion, skill, patience and loving loyalty are

far more important than resources in money and material equipment. India is constantly saying this.

Meditation and Spiritual Culture

India could not be what she is without her meditative, brooding spirit. It is not a question as to whether there be the possibility of "hustle" or not, it is a matter of taking time to think. It would be un-Indian to be in such a hurry, whether to make money, enjoy life or garner fame, as to make it impossible to find time for meditation. There are reasons for India's emphasis on the need for quiet thought. It brings enrichment to the inner life; it furnishes the foundations for peace; it gives poise to the spirit, and by turning the thoughts to the unseen, helps to put the emphasis of life on the eternal rather than the temporal. Time devoted to deep and continuous thought is not considered wasted in India, for while it may not be productive in the realm of the material, it is rich with results in the profounder realm of the mind and spirit. In an age like ours, when the coarseness and cheapness of materialism is turning to bleakness many vistas of life, this emphasis of India's is significant for mankind as well as valuable to this land itself. True, the content of India's meditation needs to be examined, and probably much modified. Concentration on the tip of one's nose, resulting in a kind of self-hypnotism, is not to be commended. The whole realm of India's occult and hypnotic practices and tendencies,

requires serious modification or even elimination; but even then, there would remain the large and proper place of meditation and retirement from busy scenes of work to secure for brain and nerves needed rest and refreshment, and for the soul the peace and rest that our noisy, toiling world ordinarily denies. If mere human machines are not to replace radiant human personalities, India's quiet word as to the fundamental need of relaxation and meditation should be heeded.

Simplicity in Organisation and Method

A certain complexity is inevitable with the progress of life and civilization, but an extreme can be reached where organization hinders rather than helps. India's ideal has been simplicity of organization. In art she may have run to over-elaboration, but in the matter of getting work done she has emphasized individual effort more than team-work. The demands of modern life have compelled her to make concessions, but the ideal remains. In both religious and educational work her method has been to bring one personality directly and closely into touch with others. When we look at the early Christian Church, or at the method followed by Christ himself, we get something of the idea of the way in which India prefers to do her teaching and train her leaders. It is, of course, nothing against a modern university or Church that Christ did not introduce any such elaborations into His methods of accomplishing things; yet India would still prefer the personal, direct method of the Master to

the well worked-out systems of the western hemisphere.

It is only to be expected, as the shaping influences of the west in India become less active, that much of the detail of organisation introduced in this land will gradually cease to operate. Many functions now performed through councils, commissions, committees and sub-committees will be replaced by individual effort. Church life will become more simple, not only as to forms of government and means of getting things done, but also as to the buildings and equipment. This process, however, will probably not be revolutionary, nor need we suppose that India will go all the way back to the bare simplicity of the early ages. The impact of the west has been too long continued and has resulted too notably in modifying some things to advantage, for India's leaders merely to revert to an earlier stage. Nevertheless, we are beginning to see the wisdom of aiming more directly at what we can have hope to feel is the more permanent type.

In this connection reference might be made to the practice in our Church of inducting nationals into offices of responsibility where both the method and means of carrying on the work are of western devising, and where the financial burdens imposed are such as India itself cannot assume. Take, for instance, the matter of appointing nationals as district superintendents. Not only is the machinery according to which their work must be done almost purely western, and complicated in a

high degree, but the financial burdens that now come necessarily with the office are most serious. Where is an Indian district superintendent to look for the money that now pays the larger part of the pastors and evangelists and even teachers? He will look where his American predecessor in the office looked,—to America. But under the new system that is in operation, he must secure this money himself, and this through "special gifts," except as realized in the ordinary collections and gifts in the district itself. Previous to 1929, the Board of Foreign Missions made an annual appropriation for the "work budget," guaranteeing a fixed amount, which was paid monthly to the districts. Now the Board underwrites nothing and the districts get just what they raise, thus putting the responsibility for the district finances on the districts themselves. The new plan has made the district superintendent, more than ever, a financial agent. He must organize an office, send out hundreds of letters appealing for funds, build up a "patron list," prepare and issue suitable publicity material and keep the needs of his work before the Church. To whom do such letters and such appeals from Indian district superintendents go? Mainly to America, as they always have done. It is an objectionable system when American missionaries must become money-raisers, giving the larger part of their time and strength to organizing their work as financial agents, and resorting to correspondence mostly for keeping in touch with their work in the district. How much more unreasonable is

it for Indian men to be compelled to spend their energy on securing "special gifts" from abroad in order to pay the salaries of Indian preachers, evangelists and teachers? If he cannot secure the needed money, three possibilities face him,—(1) Beg the assistance of some missionary colleague to write to his friends at the Home Base and secure some special gifts for this work, or (2) Turn to the Bishop in charge of the conference and ask him to help either personally or by securing patrons for the work, or (3) Dismiss enough of the workers to bring the budget down to the level of the receipts. Increasing local "self-support" to the high level required, is not possible, except through the course of years.

This is introducing a western system in a way that forebodes ill. Would it not be better, until we can pass through this transition period and work out a more satisfactory, a more Indianized financial plan, to spare our Indian men the torture of this anomalous and uncertain position? If "self-support" on the field were immediately possible, there would be every reason to go forward with appointing nationals to positions involving heavy financial burdens, but the amount raised by means of collections and offerings from our indigenous community is a comparatively small part of the total amount spent for the upkeep of the Indian staff of workers and the running of the undertakings in the average district. We also know by experience that the development of self-support must be a gradual

process; it certainly has not been able to measure up to the demands made by the heavy "cuts" suffered since 1924. Take the Bombay annual conference, for example. This conference with its five districts secured in special gifts from America during the fiscal year ending October 31st, 1929, a sum of Rs. 49,050, an average of just under Rs. 10,000 for a district. This amount, supplementing what was raised locally in the way of self-support, carried the work for the year. This is about Rs. 5,000 more for the year than the Board sent as its total appropriation on account of the support of the missionaries in the conference, and indicates how heavy a load the individual missionaries concerned have had to bear in order to keep up the work of the Indian Church in their field. Under these circumstances, to put in Indian men in the place of the missionary superintendents in that conference would involve financial burdens so heavy as to be unbearable on the part of men who have no knowledge of the Home Base and no contacts that would help them to secure such large amounts from outside.

A further difficulty arises. If an Indian is placed in such a position, will not the tendency be for him to turn his eyes away from India whose copper and silver come with difficulty, to America whose gold has done so much in the past, and whence it is easier to get supplies? Will not the cause of self-support suffer? It is better to have American missionaries asking their own friends to support work in India, than to have Indian men turning in ever-

increasing numbers to foreign patrons for the support of a work that is Indian. If the first-named was a situation undesirable in the interests of both the missionary himself and the indigenous Church he was seeking to establish, how much more objectionable will the latter system become, tending to take Indian superintendents out of their legitimate and essential work of building a spiritual Church in order that they may create an office and introduce machinery that may make possible a work done on a scale and carried on through means that make it impossible for the national Church to support? These and other considerations make it seem better to adhere more closely to the simpler and more indigenous systems that are common to the country, making always a definite effort to find that which fits the temper and ideals of the people themselves. If, in the meantime while we seek to solve these problems, the foreign missionary must carry additional burdens, we can have the satisfaction of knowing that they are temporary, and that when we have something more indigenous it will also be more permanent. With indigenous ideals more widely followed, we shall be sure that Indian men and women can carry a far heavier load of responsibility, doing it with credit to themselves and with lasting benefit to the Church.

Respect for Age and Traditions

All who know India know her innate respect for old age. It is one of the beautiful things she has always taught the world. May modern

life and thoughts of "efficiency" not mar this lovely ideal. With regard to traditions, India is conservative, and this is not all to the good. Customs that were outgrown centuries ago and should have been relegated to the past, have been cherished and practised to the great detriment of her people. Yet there is evidence that a new spirit has come, and that the immediate future will see great progress by a definite breaking away from an unprofitable past. Limitations of space forbid any discussion here of this interesting subject.

Exaltation of "Passive" Virtues

Speaking strictly, what have been termed *passive* virtues are not passive, yet the term connotes a group of human traits that have usually been referred to as *passive*. Among these may be named humility, patience, sympathy, long-suffering, meekness, peaceableness. They are not passive, for they actively produce profound results, and are fully as influential in the world as any other virtues, for instance courage, independence, truth. It is well-known in India that the Beatitudes of the Sermon on the Mount are greatly admired by all classes of the land. They have never needed explanation here,—their appeal was immediate and is enduring. The picture of life that they give us is fascinating to the Indian mind and heart. In that same sermon of our Lord's there is a verse that has held India spell-bound,—"But I tell you, you are not to resist an injury: whoever strikes you on the right cheek, turn the other to him as well." And

that other,—"But I tell you, love your enemies and pray for those who persecute you." And for the same reason there is a moving appeal in the beautiful and wonderful picture of true love as given in First Corinthians 13. In India no one is accounted great in character who does not illustrate these virtues in life, and if three only of them should be taken as typical, let them be Patience, Humility and Love.

Patience is an absolute necessity in any moral portrait in India. If you can imagine a character in England or America being considered great where there was courage lacking, then you might think of a great soul in India who was without patience. As the west despises cowardice, so India has no regard for the person who loses his temper. This may seem strange to one brought up with an emphasis on strength and courage, but it is true that when you have lost your self-control before an Indian, you have lost almost everything. The patience of Jesus would even alone make Him great in Indian thought.

Humility in India has a beauty for the thought of the people to which it never has attained in western lands. Indeed, humility is all but ignored, under western skies or is considered as adding nothing to the value of character. Humility to an average Britisher or American seems to rest on a type of weakness. A vigorous and assertive man will not be humble, so it is felt. But India feels that true humility calls for an exercise of restraint and self-control that will tax the strongest

character. In itself it shines with a beauty that thousands of years have not dimmed or marred. Even without many other virtues to give it added grace, it has a charm of its own. All true greatness must rest on it: when every other virtue has been attained, this will add a jewelled crown. In the measure of the difficulty of achieving it in its perfection we can see the value that attaches to it. If the west can think of a character as being great without the rock of truth, India might think of a great soul without humility.

As for Love,—that draws and satisfies India's heart as nothing else can. In it, patience and humility, meekness and long-suffering shine with a combined radiance. Not to have love is not to know life. No one is remembered or praised in India unless love calls it forth. With love vital, all things are possible in India; without it, life is wasted here. It alone can account for the success of Christ's religion in India. It is irresistibly drawing all men in this land to Himself. Millions who have never heard of His love, wait for nothing else. The poet speaks for India's heart when he says,—"We needs must love the highest when we see it."

These are some of the great ideals that hold India's heart and sway her destiny. He who would live here must love deeply; he who would work here must toil patiently; he who would succeed here, must do so humbly.

Brenton Thoburn Badley.

CHAPTER IX

EMERGING PROBLEMS IN SOCIAL REFORM

In a pamphlet "The Part of the Church in Social Hygiene" by T. W. Galloway, published by The American Social Hygiene Association, occurs the following introduction:—

"The Church is interested in boys and girls, in the ideals which they entertain about each other as they grow up, in clean and happy marriage, in permanent and effective family life, in intelligent parenthood and care of children. The Church is concerned that the best ideals and practices of family life shall be passed on generation by generation from parents to children.

"But do we, as church people, sufficiently realize that the conduct and character of individuals and the progress and welfare of our whole civilized life are to a very high degree wrapped up in the quality of the homes and the integrity of the family life of the nation?

"The Church which looks to the future must not fail to see that sound home and family life not only lie at the foundation of human welfare, but are equally important to the continuance of the Church itself.

"The quality of our family life cannot improve or even hold its own unless all the various agencies devoted to human betterment

co-operate intelligently and continually to conserve, re-enforce, and add to the values of the family."

Aims of Social Hygiene

One of the agencies most frequently overlooked in this co-operation is Social Hygiene. Again we turn to Dr. Galloway for the statement of the aims of that great organization.

"Social hygiene seeks to better the conditions under which we live. It seeks to provide wholesome means of gratifying the impulses for play and recreation, amusement and adventure, so that the young may not be tempted because of loneliness or unemployment to enter into paths which are destructive of all their hopes. It seeks to eliminate the grosser appeals which are made to this natural desire for enjoyment. It aims by legal measures to eliminate prostitution and illegitimacy, to help solve the problem of broken homes and divorces, to care for delinquent young people, and put them again on the road to hope. It seeks by medical means to cure and to prevent the spread of venereal diseases, which are widely prevalent because of misuse of sex by adults. Social hygiene seeks by arousing the concern of the public in the support of a better social system and through special expert agencies to protect the mentally subnormal, those in positions of economic inferiority, and all those who, because of youth or of ignorance, are unable to meet the dangers of our so-called civilized society.

Sex and Reproduction

The two fundamental and natural factors which enter into the building up of homes and families are sex and reproduction. The first need is to understand these forces.

"The second need is to apply to these forces the finest spirit in practice. In a relation made up in such high degree of attractions, mutual devotions, love, and sacrifices, it is not enough to understand how sex and reproduction operate. In every home and in every life this understanding must take on what is essentially a religious spirit—a spirit of imagination, a spirit of forward-looking, or choosing the higher values, of holding the future in mind in every present act and relation. In a word, it is in order to make these great natural forces back of the family always benevolent and upbuilding, that we must apply what we know to the practice of family life in the deepest spirit of religious conviction.

Responsibility of the Church

"It is surely clear from the preceding statements that there is no human organization which ought to feel so keen a sense of responsibility for this sort of thing as the Church itself. It is of the very essence both of evangelism and of religious education to aid in all the needs mentioned above. No Church is doing its duty to its community or to itself which does not give all these interests a place in its plans and programs. There is no possible way whereby the good work for which the Church stands can

escape the contaminating influence of vice or fail to profit by the uplifting effects of the suppression of vice in society."

Growth of the Social Hygiene Movement

For several years in the United States, Great Britain, and many countries of Europe there has been a growing interest in social hygiene. In the United States, universities, colleges and schools have introduced the subject into their curricula. It is given a place on the programs of conferences, lecture courses and clubs. It is also gratifying to note the increasing number of articles on the subject appearing in the church papers, which indicates that the Church there is awaking to its tremendous responsibility and the great possibilities in social hygiene.

Today in India scarcely a day passes that one does not find in the press some allusion to some phase of social hygiene. It may be comments on the proposed bill to be introduced into the Bombay Legislative Council regarding the more effective control of those who suffer from venereal diseases. It may be something on birth control, the problem of the mental defective, reports from social reform conferences or progressive steps taken in other lands.

In three of the Provincial Christian Councils there are social hygiene committees, and we have a newly appointed secretary of the National Christian Council, Dr. B. C. Oliver, whose whole time is to be given to the medical and social hygiene work.

India's Need

The committee of the Mid-India Christian Council issued an excellent report in 1928 from which the following is taken:—

"There is no need to debate the question of India's need of such teaching also, where there are the additional evils of such customs as the purdah system, child marriage, child widowhood, temple children,—social evils which have their root in wrong ideals and practices in regard to sex.

"Educated India is seeking information in sex matters. One of this committee, returning from Jubbulpore last year, saw at the railway book stall two of Marie Stopes' books, on "Married Love," and "Wise Parenthood: A Practical Treatise on Birth Control." Week by week there appears in the "Indian Social Reformer," which is perhaps the best paper of its kind in India, an advertisement entitled 'Sane Health Books,' in which there is a list of seventeen books, more than half of which are concerned with birth control. Among them are none which are mentioned in the lists chosen by this committee. Already there are books obtainable in Hindi, so our task is so urgent that it ought no longer to be delayed if we would teach the Christian community according to Christian standards.

In the Jerusalem findings regarding the Christian Message this occurs:

"Too often the Church has adopted new truth or new goals of enterprise, only when the

danger attached to them is over. There is risk in rashness; but there is also possible an excessive caution by which, because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thought denied to Him."

Attitude Toward Sex

In an address that the writer heard given at the National Student Conference of Canada, on 'The Relations of Men and Women,' by the Rev. A. Herbert Gray, M.A., D.D., author of 'Men, Women, and God,' the following occurs:

"Let me say that in approaching the whole subject of sex I do so on one assumption. I find that sex is extraordinarily strong and central in our humanity—that it is a dominant interest in all societies; and, believing as I do that a God of love ordained our life, I am sure there must be involved in sex the possibility of some great enrichment of our human life, and that we must come to this part of life expecting to find in it some possibility and purpose worthy of God Himself. I think we have done that far too little. We have been shy and foolish, embarrassed and reticent about this subject. What we want to do is to drag it out into the open sunshine of God's presence, look at it there quite fearlessly, learn the meaning of it, and see how to handle it—so as to get out of it the definite good which is latent in it, in the goodness of God."

"Paul took the relations of man and wife to illustrate Christ's relation to His Church.

Jesus took the little child and, setting him by His side, He said, 'Whosoever shall receive this little child in my name receiveth me: and whosoever receiveth me receiveth him that sent me'—from the child to Jesus, from Jesus to God. It has seemed to some of us that when Jesus spoke of the severe punishment meet for those who cause one of these little ones to stumble, He was thinking of those who foul the innocent minds of children. Paul was speaking according to the spirit of Christ when he said, 'I would have you wise concerning that which is good and simple concerning that which is evil.' We need again Peter's vision of the great sheet let down from heaven and the voice saying, 'What God hath cleansed make not thou common.'"

Let us pause for a moment and look back to our own childhood. What answers did we receive to our questions about the origin of life? How many inhibitions and perversions in our attitudes toward the opposite sex, adolescence, marriage and family life or parenthood can be traced back to those early years? On the other hand, how many can recall beautiful ideals which were built up because in early years there was some one who understood and unfolded God's wonderful plan of reproduction in such a way that we were filled with a deeper reverence for God, a greater love for parents, and a keen sense of our responsibility to future generations? If we belong to the first group we would surely wish to save others from being misguided, and if we belong in the second group we would wish to lead others to a

right knowledge of the greatest functions in life.

How can we as leaders in the Christian Church in India make a beginning in this great field?

First of all we must ourselves approach the problems of sex and family life openly and without embarrassment. We must clear our minds of inhibitions and wrong attitudes. As Dr. Galloway states, 'We must think of sex normally; appreciate its constructive values for personal character and for social betterment, rather than emphasize its perverse and degrading aspects; learn how to use consciously and intelligently the sex qualities and situations of youth for their positive development instead of ignoring or distorting this whole sector of life.'

The Social Hygiene Fellowship

With this aim in view, following the suggestions in the Social Hygiene Report, 1928, a Social Hygiene Fellowship was organized in the Mid-India area. There are over eighty members most of whom are in the Mid-India area but some are from as far distant places as Ajmere, Darjeeling, Hyderabad, and Bellary. There are no fees, and anyone interested may join. The executive committee consists of two representatives from each the medical, educational and evangelistic fields. Members of the Fellowship have donated books and pamphlets to form a circulating library from which material may be obtained for cost of postage only and may be kept two weeks.

Study Groups

The Fellowship Committee recommends that 'study groups should be formed in mission centers for the purpose of becoming thoroughly acquainted with available literature and approved methods of social hygiene. This need not mean that a leader be chosen but it means that all come together to learn, to discuss, and to share experiences with the object of fitting themselves to incorporate social hygiene into their teaching and teaching it in the right way.' It is suggested that the above mentioned Report of 1928, together with the manual "High Schools and Sex Education" and "The Biology of Sex for Parents and Teachers" by T. W. Galloway, should be used as a basis for this study.

Teaching Social Hygiene

It is only when we as leaders have overcome our prejudices and can discuss the subject normally that we are ready to take the next step,—teaching and training others to teach the subject. In the Report for 1928 on page five there are some excellent suggestions as to how to begin to teach children in school.

The next great need is for suitable literature in the vernaculars as there is very little of the right kind available at present. A few pamphlets have been published in the past year and a few are in the process of preparation but many more are needed.

Findings of Delhi Area Educational Conference

At the Delhi Area Educational Conference, held in Meerut in July 1929, the following was the finding on social hygiene:

"Where not already taught in the schools of the area, we recommend that Physiology, Temperance and Sex education be introduced as an extra-curricular study. In view of the high ideals of Christian marriage, the subject of sex education is a vital one. While instruction on this important matter is given at Student Camps and at Refresher Courses, little or no systematic instruction has been imparted to our students in Boarding Schools. We, therefore, recommend that our Educational Secretaries be asked to arrange that the subject be placed before the Church and School, by means of literature, pamphlets, and articles contributed to our Church papers. Some literature is already available or will be very shortly."

Findings of All-India Conference on Religious Education

In January 1928 an All-India Conference on Religious Education was called together by the National Christian Council to meet in Bombay. The findings of the group on Moral Hygiene are well worth consideration in making plans for the future.

A. MEN'S GROUP

I. *Concerning the Child.*—

"That we feel that the whole problem of moral hygiene, including the imparting of knowledge about life and sex and the training in right habits, is of great importance.

"That Christians should pay greater attention to the development of a right moral attitude on the part of the child, and later of the adult, in matters of sex.

"That we must encourage parents to deal faithfully and in suitable language with the child's early questions.

"That effort will be necessary to instruct and guide parents in their duties in this respect.

"That, generally speaking, it is the mother's privilege to answer truthfully the child's first questions relating to the origin of life.

"That instruction in the general principles of biology, including some nature study should be given in all schools. This should include reference to the function of reproduction as a part of the scheme of nature.

"That to effect this, teachers must be trained to handle the subject suitably.

"That without such general education about life in the home and school, later and more particular instruction to older boys and girls and the establishment of a Christian attitude regarding sexual functions cannot satisfactorily be effected.

"That, though the actual imparting of knowledge may be on sound lines, the child may easily learn bad habits, e.g., self-abuse. Therefore parents should be brought to realize their duty in promoting in the child a reverent regard for the functions of the racial organs, and may be acquainted with the best ways of dealing with children who have contracted bad habits.

"That literature dealing with the way to answer best the first queries of the child and with the establishment of hygienic habits is required.

"That, with regard to this literature, we must guard against the dangers of simply translating books and pamphlets which, while suitable for Western children, may not be advisable for use in India.

II. *Concerning the Adolescent Boy.*—

"That much more attention be given to the teaching of biology, and that without this any direct teaching on matters of sex is beset with difficulties.

"That in higher classes simple human anatomy and physiology, including general reference to sexual functions, should be taught.

"That every attention must be given to the maintenance of a 'good tone' in the school and advantage taken of all aids to a pure and healthy life, e.g., games, scouting, cleanliness of the whole body, prompt rising, suitable beds, clothing and other sleeping arrangements, etc.

"That those responsible for boarding schools should understand and appreciate the use of these aids.

"That in promoting the more precise and comprehensive knowledge of biology, we must not forget the danger of a purely materialistic outlook, and must remember the great value of art and poetry, and the necessity of developing external interests, and the spirit of service.

"That arrangements should be made for giving every older boy before he leaves school some individual help and guidance with regard to personal difficulties and dangers which may beset him.

"That, as the whole subject is of sufficient importance and the time ripe to warrant the appointment of a commission to enquire into and consider the whole matter, we ask the National Christian Council seriously to consider this recommendation.

"This conference is convinced that in order to make religious education and character building thoroughly efficient, residential schools for boys are absolutely essential, and that the prevailing practice of gathering boys into the large boarding schools of the prevailing type has nothing to commend it but cheapness, whereas the opportunities lost and the positive injury done to the manhood of the Church is appalling. Hence this conference would urge all Christian agencies working in the mission field to scrap, if necessary, some of the schools and unite in building up fewer, but infinitely more efficient, residential schools (such as the Union High School, Bishnupur, Bengal) in

suitable centers. Such schools can only be effective where the service of consecrated and trained teachers, both Indian and foreign, is available. This conference would like to draw pointed attention to the fact that in this respect missionary educational work has been lopsided, in having done better for girls than for boys.

B. Women's Group

"It is recognized that the home is ideally the place for instruction in moral hygiene. If the mother has her children's confidence, she is in a position to answer the questions which naturally arise in a child's mind at times when those questions arise, and in a way suited to the individual need of her child. With a view to bringing about this home instruction, there should be a widespread effort to give to the mothers themselves the necessary instruction and encouragement, by means of literature, by mothers' clubs in connection with Churches, or parent-teacher associations in connection with schools.

"Since, however, the majority of mothers do not give their daughters any such instruction, it becomes necessary at present for the school to take over the function. The school needs to see to it that no young woman goes out into the world without some degree of 'self-knowledge, self-reverence, and self-control.' Self-knowledge may come to her most naturally in connection with her studies in nature study, physiology and biology, where a strictly scientific view may insure a normal and impersonal attitude toward sex. If she is to learn self-

control, arising out of self-reverence, it is most essential that she should be taught by women of wisdom and experience, who can, by the power of suggestion and influence, warn her against evil and at the same time fill her mind with the highest ideals of Christian motherhood and homelife.

"For guidance and instruction of mothers and teachers there is great need of literature adapted to the needs and ideals of Indian homelife. Such manuals of instruction should be prepared by Indian women or by Western women of long experience in India, or by both working together. There is need also of books that can be put into the hands of girls. Mrs. West's "A Clean Heart," published by the Christian Literature Society of Madras is an excellent book for middle school girls, or if translated into the vernaculars, for even younger girls. There is need of books for high school girls and college students." (This book is available in both Hindi and Marathi).

Venereal Diseases

Earlier in this chapter it was stated that social hygiene seeks by medical means to cure and to prevent the spread of venereal diseases. This is being done with the help of legislation in fifteen States of the United States and several countries of Europe. In some places the law requires only the man, in others both the man and woman who apply for marriage license, to pass a physical examination and produce a health certificate before the license can be issued.

To some this may seem drastic but as has been stated by the Rao Bahadur Har Bilas Sarda, author of the Sarda Bill,—

"The only sure means of effecting social reform now is Legislation. As a great English writer has said, where large communities or numbers are concerned legislation is the only effective means of carrying out social reform. There is no country in the world where important social reform has been accomplished by means other than legislation. Those who contend that social reform should be carried out by educating public opinion and through the agency of caste or communal organizations, have failed to understand the real nature of reform and the function of legislation. Nor do they appreciate the gravity of the situation. Reform becomes necessary where the rights of individuals or groups of individuals are withheld or denied."

Every child has a right to be well born, and when we consider the intense suffering caused to the innocent because of our neglect of the remedial means at hand to deal with the social diseases it is appalling. Are we ready as a Church to take steps to protect the innocent sufferers from these diseases?

Physical Examination

The following resolution was presented by the Medical Committee to the Mid-India Representative Council and accepted by them.

(1) "In view of the misery caused by the marriage of persons who are physically un-

sound, and the success which is understood to have attended the efforts made by legislation in certain countries of Europe and certain American states, and voluntarily in some Indian Missions, to ensure that only those who pass a prescribed physical test are allowed to marry, this Council urges all Christian parents, guardians, superintendents of hostels, and others responsible for the welfare of the young, to insist that, before their wards enter into a marriage contract, certificates of physical soundness be given and received. These certificates should be given only after an examination by a competent physician, which has in view especially tuberculosis, leprosy, venereal disease and mental deficiency, and which employs the test most approved by medical science, such as the Khan test for syphilis.

(2) "That this Resolution be forwarded to the authorities of all Churches and Missions in the area, with a view to its adoption as far as seems to them feasible in their special circumstances.

(3) "That this Resolution be forwarded to other provincial Councils through the National Christian Council with a view to common action."

Khan Test and Mental Deficiency

An interesting experiment was begun in a boarding school in the Mid-India area during the past year. The children were given the Khan test and a number were found to be positive. In nearly every case the ones who

had a positive result were found to be retarded in their school work. Could this not be tried in other schools to determine whether or not the same relation exists between the positive test and the mentally deficient.

Physical Examinations and Annual Conference

Not only are thorough physical examinations required in some states of the United States before marriage licenses are granted, but in the Ohio Annual Conference they are required of all applicants who seek admission to the conference. Every test known to medical science to discover any trace of physical weakness which might become the basis of a disease is made. These reports are sent to the Conference Relations Committee where they are considered along with the other records of the individual. Most Mission Boards require that missionaries pass a physical examination before they are accepted for the foreign field and insist upon regular physical examinations annually while the missionary is in service. Is it asking too much to require the physical examination of all applicants to the annual conferences in India? Surely physical fitness should be a major consideration in building up the leadership of our Church.

Employment of Married Women

It has been the custom in the past to employ as teachers, Bible-women and workers, the wives of men who are engaged in mission work

in some capacity. This has been necessary because of the social customs of the country and for economic reasons, but what is this doing to the home life of our Christian community? Are the little ones under school age receiving the attention and training they should have? What are the conditions in the home of the mother who spends most of her day outside of it. Might not greater good be accomplished by attempting to make the Christian home a model in its surroundings? It is really the Christlike living that counts most in India today.

The Nursery School

To meet this condition in other lands the nursery school is serving the needs of the pre-school children. There they receive the best training possible in the formation of correct habits, ideals and attitudes. In India such schools are being opened in connection with the welfare centers. It would seem that they should have a very definite place in the program of our Church where increasing numbers of mothers are employed outside of the home, if we would give the children a fair chance.

Wider Fields of Service for Women

Another serious problem which needs consideration arises from the fact that many of our young Christian women are entering fields of service outside of the Mission. Positions with Government, the medical profession, the Red Cross, welfare work and the Temperance

Society are claiming them. Often they are sent or transferred to places where they are far from home and friends. A definite effort should be made to keep in touch with them, to interest them in the work of the Church and by sympathetic understanding be ready to help them solve the problems which they must face. This might be done more easily if those who know them would notify the leaders living in the cities in which they may be working.

Normal Social Life

In some parts of India, Epworth League Institutes have been held as experiments. Young men and women are brought together for training and to plan for the work of the League. In all the reports from these institutes there has been the highest praise of results obtained and a feeling that there should be many more opportunities given to the young people to mingle in normal, happy relationship together. They need these contacts for the full development of their characters and to teach them the right attitudes toward each other.

Expensive Weddings

An inherited custom with which it would be well to dispense is that of expensive weddings. Our young people are burdened for life with the heavy debts contracted at the time of marriage. In the majority of cases this is not their fault but that of their parents who fear the criticism which will come if they depart from the ancient custom. How much happier they

would be if they began their lives together free from debt and in a position to put away a small sum each month for the future needs. It will take the combined efforts of the young people themselves protesting against the evil before any decided change can be wrought, or perhaps, there could be a limit placed on the amount to be expended for weddings just as there is a restriction as to the age of marriage. Here again legislation is needed for reform.

In the Western countries it has been the young people who have brought about the reforms in social customs and instituted the new for the old. It is to the Christian young people of India we appeal for an awakening to their responsibility to the future. The time is right and the opportunities many but the way is not easy. It will take courage, patience and consecrated devotion to the cause of Christ.

(Books on Social Hygiene recommended by the Christian Council are available at the Christian Literature Society, Madras, the Association Press, 5 Russell St., Calcutta, or The North India Christian Book and Tract Society, 18 Clive Road, Allahabad.

The Mid-India Social Hygiene Report for 1928 may be secured from the National Christian Council Headquarters, 1 Staveley Road, Poona.

For further information about social hygiene material write to Dr. B. C. Oliver, 1 Staveley Road, Poona).

M. G. DRESCHER.

CHAPTER X

PROSELYTES OR CONVERTS?

The tendency to persuade others to accept our beliefs is natural to man, and hence not of recent development. It is not confined to the realm of religion, though there it has found more vigorous expression and hence has been noted more. Its strength is determined by the intensity of the faith one endeavours to have others share, and the value attached to the faith.

In all religions those of strong faith and intense convictions have tried to convert their co-religionists in whose life they saw no evidence of faith. A study of India's religions brings into view many cases of this endeavour. In every period men of one sect or belief seek to convert those of other sects, and succeed in their attempt. The same is seen in religions of other lands and peoples.

The proselyting or converting effort however is not confined to members of the same religion, but extends also to those of other faiths. In this respect Judaism stands out among the religions of the pre-Christian era. It is this religion that gave us the word "proselyte." This name was applied to a Gentile converted to Judaism. Prior to the end of the fourth century B.C. there was no active propaganda in this direction. The proselyte was strictly the "foreigner who had given himself to Jehovah."

In the closing centuries before our era active propaganda was definitely undertaken. Though in its original intention such propaganda aimed at the real conversion of the Gentile, it nevertheless soon became very largely just an effort to increase the number of Jews. At the time of Jesus the religious leaders were most zealous in this work of proselyting and their practice evoked the unqualified condemnation of Jesus, as voiced in his statement to the Pharisees—"Ye compass sea and land to make one proselyte, and when he is made so, he is twofold more a son of hell than yourselves."

Christianity began its work in the effort to convert men. Jesus called upon men to repent and believe the Gospel which He preached. He chose men that they should be with Him, that He might send them forth to proclaim His Gospel. Ere leaving them He gave them His definite Command to "go into all the world and make disciples of all nations." The making of disciples,—preaching, leading men to true conversion and baptism,—was to be followed by teaching them to remember all things that Jesus had said to them. How faithfully the early Church did this work is a matter of history. Multitudes became Christians, but in all cases, the aim was real converts, and conversion was repentance towards God and faith in the Lord Jesus Christ.

The process has continued through the centuries, sometimes zealously and often languidly. The leading people of the world are

Christians. But when more closely defining them we must, in many cases add the adjective nominal. This word tells a sad tale. The Church has not always carried on the work from motives derived from the Master nor in His Spirit, nor by His methods. Not conversion but proselyting has been too often the aim.

Another great missionary religion has appeared since the launching of Christ's campaign for the Kingdom. Mohammedanism, among other elements which it has in common with Judaism and Christianity, has for its aim the conversion of those of other religions to the faith of the Prophet. This aim, like that of Christianity is world-wide. However sincere the purpose and pure the motives of some of its leaders, the general course of its progress has been proselyting rather than conversion.

Both of these religions have come to India and are here today. Christian missionaries came to India before Mohammed was born. But modern Christian missions were not established until Mohammedanism had had centuries for its work. Approximately 70,000,000 of India's people owe allegiance to the Prophet today. How they became such is a matter of history. In the main, the change was not by the slow process of teaching and persuasion. Though Christianity has now had a prolonged period of mission work in India, it is only of recent years that Hinduism has been manifesting signs of alarm. The Protestant missionary was not an agent of political or commer-

cial organizations. Carey came and often his successors have come against the protest and active opposition of government as well as business. Then also the number of converts was small and those were largely from the classes outside of Hinduism. But the years have brought larger success. Not fewer than five million of India's people are today counted as Christians. The probability of India becoming Christian, once thought very remote, or not thought of at all, now forces itself upon India's attention. As a consequence, opposition to Christian effort, once sporadic, is now being organized. Many are the voices raised against Christian propaganda. There are those who distinguish between Christ's motives of altruism and methods of persuasion and education, and that of proselyting. Others see only the motives of race pride, political and commercial exploitation. To them all Christian effort is proselytism. He who becomes a Christian is a proselyte and proselytism is unqualifiedly condemned.

The two chief spokesmen of this view are Mahatma Gandhi and Mr. Natarajan, Editor of the "Social Reformer." Readers of the latter journal know how it gives expression to criticisms of Christian proselytism, in season and out of season. The Editor of the "Indian Witness" in the issue of August 22nd, 1929, calls attention to this attitude against our efforts at conversion. He rightly calls it 'The Dead-set against Conversions.' The writer makes it clear that this attitude is wide-spread. He quotes from the "Social Reformer." It

would not be difficult to find other statements in this journal as strong or even stronger. It is also clear that Mr. Natarajan speaks for a large group in this quotation. "If the missionaries had come here frankly as educationists, doctors and social workers without the ulterior purpose of proselyting, Indians would have appreciated their work without limit, and they too would have no reason to doubt its efficacy. Their purpose of conversion, however, has put them and Indians in a false position towards each other. Because of this, their philanthropic activities have the character of interested propaganda and are distrusted as all propaganda is, even by those who benefit by them. Christian missions have thus come to be regarded as agencies of religious exploitation."

Here proselyting and converting are used synonymously and both are strongly condemned. One would expect the respected editor to discriminate between the two. From some of his comments on conversions of Christians and Mohammedans to Hinduism it would seem that he favors such conversions. So he cannot be against the principle of conversion as such. Perhaps he sees in all the efforts of the missionary in this direction a perversion of the true principle and if he does surely there are many others to be condemned. It therefore behoves us for their sake to distinguish between the two. Besides it is essential for ourselves that we know our real aims, motives and practices.

This question was clearly before the great missionary conference at Jerusalem in 1928. In its report on this subject as given in the volume,—"The Message—," definite mention is made, and the Church is exhorted to make sure of its motives and ends in its evangelism. Concerning the former it says, "In searching for our motives that impel us we find ourselves eliminating decidedly and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on part of trade or governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social on any people." No mere proselyting. But on the other hand it says concerning the end,—"Its end is nothing less than the production of Christlike characters in individuals and societies and nations through faith in and fellowship with Christ the living Saviour and through corporate sharing of life in a divine society." *Conversion* is *the aim or end.* This means that in all her missionary endeavour the Church seeks to make men converts, men who through faith in Christ have come into fellowship with God.

At this point the Church comes face to face with the question "What about your nominal

Christians?" There is special force in this question for the Indian Church and perhaps more for Methodism than any other group. We have baptised and taken into Church affiliation multitudes whom even the most charitable and hopeful among us will scarcely call converts. Mass Movements rightly describes this practice. Is not this proselyting pure and simple? A true but careful answer needs to be given, and we think has frequently been given. Those of us who have been in this movement know that here our motive has been none other than altruistic. That the idea of number has, to some extent, swayed those who have baptized large numbers cannot be denied. That some have been baptized who should have been taught first the meaning of the step will also be admitted. Yet when the general aim of leaders in this work is considered, more can be said for than against the practice. One might refer to similar movements in the spread of Christianity in former ages, as well as movements in other religions. But we would not stress this for what may have been right for others does not justify us. Besides, the historian offers the same criticism against this practice in former ages as in the present. But there have been special reasons in India for baptizing whole villages or castes. In the first place a large body of India's people, the "Untouchables" were almost wholly detached from both Hinduism and Mohammedanism. These people were uncared for in every respect and their need did appeal to the representa-

tives of Him who came to seek and to save the lost.

In the main the reason for baptising these groups was that thus their real conversion could be more easily and surely accomplished. The error was perhaps not so much in the baptism as in the failure to continue and complete the process of conversion. The accusation that the Church has denationalized a large section is not true as it is made. That the coming and work of the Church has, to some extent, resulted in this is true. But the real responsibility for this rests primarily on the organization of Hinduism. The "Untouchables" were detached and not considered of much value nationally before the political situation called for numbers as a basis of representation. Then, the caste organization was such that any convert whether low or high caste was excommunicated. Had that not been true, many a convert would have stayed in his environment and been a loyal worker in his community. If Hinduism, is really in earnest as to keeping the Christian convert in his environment, all she needs to do is discontinue her caste discrimination. The Church is not seeking to take men out of their homes, or community, or nation. Her aim in preaching the Gospel can only fully be realized as her members stay in the world. She is not only seeking a few converts here and there, but the world. "Teach all men, make disciples of all nations, teach them to remember all I spake" (wholly convert them),—these are Christ's orders which are back of the missionary's

efforts. The Gospel of the Kingdom implies that all spheres of life are brought under the sway of the Christ.

There are those who do not seem to accept this definition of conversion. Only thus can one understand the secondary place they give to the experience. In one of a series of articles on *Bhakti* in Christian worship, a recent writer suggests that Christian evangelism should not so much seek to convert men as to bring them to accept Christ. But that is what the Christian looks upon as an experience so deep and full of meaning that he can only describe it as a turning, a conversion. In whatever way it comes, sudden as a lightning flash, as it did to Paul, or gradual as the sunrise, as it seemed to come to most of the Apostles, this acceptance of Christ as Saviour and Lord, is a radical experience. He makes all things new. He fills the whole horizon. There is then no room for other Lords and Saviours. Here clearly is where we must look for the reconciliation of many differences that trouble us today. That India's past history of *Bhakti* or philosophy can furnish material to help her sons understand and interpret the meaning of a saving Christ, no one should dispute nor fear. But what as Christians we should take alarm at is the attempt to place other Saviours or Lords besides Jesus. This means not only an error of judgment or a different understanding of a word's meaning, but a real lack of spiritual knowledge, and experience and this clearly points to the chief cause of lack in missionary zeal.

When on furlough in America last year, this gave the writer more concern than any active criticism or opposition from outsiders. Many of our young people, and older ones too, members of our Christian families and Churches, not only lack in active missionary enthusiasm but raise doubts against conversion whether at home or abroad, or even positively oppose the missionary cause. That augurs ill for missions. As long as there are only criticisms against perversions of the missionary principle, that is hopeful and speaks of spiritual life and spirit. But when the very principle of missions is questioned or opposed by Christians, it is time for the friends of the Master to betake themselves to prayer and effort. The Archbishop of York gives as one of the contributing causes of this attitude the study of comparative religion. The argument runs thus:— Studying other religions with a view to understand and sympathetically appraise their value leads to the discovery of good in all religions. This fact is true and hence profitable to know. The difficulty from the Christian standpoint is that so often it leads or has led to the further opinion, that if there is good in all religions, all are alike. And if so, it is not right for us to seek to convert others to our religion. Any one who has kept close to the situation knows how wide-spread this attitude is among the Christian people. And it is here in India. The writer has recently been in contact with some of our students from various centers, and in conversation they expressed views like the above. The statement was definitely made:

"It does not seem right to us that we should try to convert the Hindus or Mohammedans when there is good in their religions as well as in ours." The inevitable thought that comes is that whenever such views obtain, there is no vital experience of the living Christ, there has been no conversion in the Christian sense. The editor of a secular American paper, the "Milwaukee Journal," said, "Zeal for spreading Christianity is the thermometer of the Church's zeal and interest. It always has been so. In proportion as religion means something to men, they believe its benefits ought to be extended to all humanity." It is "true converts," as some one else has said, "that keep alive the Church. Through them is passed on from generation to generation real Christianity as distinguished from the mere form or theory."

This clearly points the way to our objective. We must seek the conversion of that large group of nominal Christians within our Churches and then remove the very appearance which suggests proselyting. The opponents of Christ's cause should have no grounds for criticism of our work on this score. Then we shall have a united body moving forward in the spiritual campaign for Christ.

But efforts for those outside the Church should not wait until the conversion of all nominal Christians is achieved. The Master clearly expected that the enemy would sow tares. Unconverted people will gain entrance into the Church, and Methodism as well as

other Christian bodies, still believe that there is a group of persons properly called "backsliders." Efforts should always be made to bring into a vital connection with Christ all nominal Christians, but our orders are for a wider proclamation of the Good News. The best we have to give to India is not reform, though that is desirable; nor education, though that should not be neglected; nor social service of every kind, though that is always called for. The best we have to offer to India is the Christ. But He cannot accomplish His ministry of healing, of reform, of regeneration, unless India accepts Him as Saviour and Lord. Such acceptance is conversion.

So, in conclusion, we answer the question heading this chapter. We seek not for Proselytes. Our aim is not to detach men from their former religion merely to increase our numbers. Our concern is not primarily with an outward change. Our aim is so to proclaim Christ, so to teach men the meaning of faith in Him, that spiritually they shall become new creatures. Such a life craves and must have the fellowship of kindred minds. In other words it can only find its real development in the Christian brotherhood. Only when united with other Christians in the bonds of fellowship can its life mean most for the building of Christ's Church. Hence the need of the outward change or baptism. The criticism against proselyting we will endeavour not to deserve. The opposition to our aim at conversion, we will meet in the spirit of the Master, knowing that abandoning this aim we shall be

disloyal to Him and to India's welfare. We covet India for Christ because we believe that He can meet her need of age-long search for God. Following His example, that of the early Church and of all spiritually alive and productive periods in her long history, we seek His highest ideal for India's millions through the conversion of her individual sons and daughters of every class.

C. F. H. GUSÉ.

CHAPTER XI

THEOLOGICAL TRAINING FOR AGGRESSIVE WORK

Theological Training for Aggressive Work,—in other words, the right kind of training of the right kind of a man for the right kind of work in the Christian ministry. Training in any line is intended to fit a man for his job. Effective training presupposes a certain aptitude for the task for which one is being trained. One cannot sharpen an untempered blade. The right kind of a man is as essential as the right kind of training. The Christian ministry is not merely an occupation. It is a calling—sacred, glorious, supreme. The man who with horizontal vision chooses the ministry is not fit or ready to be trained. Fortunately, the emoluments are not such as in these days attract, but even so the door to theological training needs to be zealously guarded. The questions on the call to preach in the Methodist book of Discipline might well be asked concerning those who seek admission. For example, "Have they gifts as well as grace for the work? Have they, in some tolerable degree, a clear and sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?" The candidate should have strong virile qualities both of mind and heart. Said Bishop Quayle, "If God or

man has a manlier business than preaching, that business has not been set down in the list of masculine activities. Preaching is a robust business." Something of what the candidate may lack in educational background or intellectual equipment may be supplied but he ought to come with no flabbiness of spirit. Let those who guide our youth search out and encourage men of parts, men of both gifts and grace, men whom God is calling and let them be sent for training.

The purpose of training is skill in doing. A task is to be accomplished. What is that task? "Nothing less than the production of Christ-like character in individuals," and the realization of Christian ideals in all human relationships, family, business, social, communal, national and international. In the accomplishment of this task, the realization of this ideal, workers of many types are needed, but our subject is evidently intended to hold us to a discussion of training for an effective Christian ministry. It may be assumed that for this ministry some form of training is essential,—theological training our subject would indicate. Not that such training is the only preparation for this ministry. Rather we are to consider the elements which should enter into the training commonly known as theological in order that the highest possible degree of efficiency may be assured.

Let us first consider our objectives. They will lie in the student himself, in the prospective minister. If the man is what he ought to

be, his work will be what it ought to be. Our first objective, then, is to develop or to beget and develop in every student a vital and conscious experience of God. Said one of America's greatest pulpiteers:—"The first important thing about a preacher is that he should be alive." "Alive unto God through our Lord Jesus Christ," Paul said. Certain it is that in Christian work one can go only so far as his experience of God will take him. It is a sad fact that students sometimes come or are "sent" to training institutions with only a nominal Christian experience. One splendid fellow when asked why he came to the College replied frankly and honestly, "Because my superintendent sent me." Not that he was unwilling to come, but he lacked any compelling inner motive. It was some months later that he wrote in the margin of his Bible over against one of its encouraging promises, "I have this day dedicated my life to Jesus Christ and have found peace with God." We must not forget that John Wesley was one of the "Holy Club" at Oxford and a missionary to America, before he came into that experience of God which gave him spiritual power to stem the tides of worldliness in England and found a Church that is today on every continent and in almost every land. Then again, men often come to such institutions with an experience which while vital is immature and unstable, and which if it is to endure must be stabilized, and rooted more deeply. But as the very wind which causes one plant to strike its roots more deeply into the soil will cause the

uprooting of another, so the very studies which will naturally make one man more deeply "rooted and grounded in love" to God and man, may cause another to be "carried about with every wind of doctrine." There is the possibility that the devout man may be turned into a skeptic. It is a delicate task to bring such a man to spiritual maturity. Only men of keenest sympathy, real spiritual awareness and a wealth of spiritual resources can lead him undisturbed to the higher levels of spiritual security. His teachers must be more than instructors, certainly more than "reconstructors." They must be among their pupils as Paul was among the Thessalonians, "gentle as a nursing mother."

Our second objective must be to develop or to beget and develop a concern amounting to a passion for men,—men as individuals and men set in society. The student's chief interest must come to lie not in doctrines however important, in theories however interesting, or even in problems however practical, but in people,—in people young or old, rich or poor, sound or sick, ignorant or educated, high caste or low castes, Moslem or Hindu, Christian or non-Christian. He must share in largest measure the mind of Jesus who "when he saw the multitude was moved with compassion." He must have a tremendous sense of responsibility for his fellowmen. He must feel deeply the "hurt" of his people. He must be sensitive to their every need. Another's religion may drive him away from people as he seeks for God; his religion drives him to people in the

service of God. He can not "renounce," he must announce. He is a herald, and he must sense the urgency of his task. Like John he is a "voice" and a way-maker. He is in a land where tolerance is a virtue but he is to be intolerant,—intolerant of those evils which keep the masses on low levels. Disease, poverty, ignorance, superstition, vice, these are to have no quarter. The minister must have the passion of a crusader, the tenderness of a good shepherd and the sympathy of an elder brother. In short our second objective is to help men to be earnestly evangelistic and definitely socially minded.

Our third objective is technique, the securing of a certain aptitude or skill on the part of the student which will make for efficiency in his ministry. This objective is implied in "training." Every type of activity to which he may be called demands skill. He is to preach. The requirements are "natural gifts, piety, knowledge and skill." He is to teach. In no other field is greater skill required. He may be a pastor where spirit and attitude are most important, but even here there is a technique which makes for success. He should be a personal worker dealing with men individually seeking to win them to Christ. Here tact and skill are indispensable. And since he will in ordinary course be doing all these things, how great is his need of that training which makes for skill? In India, land of many religions, he must have something more than a thorough understanding of the various faiths, something more than a genuine sympathy with the people

of those faiths; he must have tact in approach, contact and intercourse. Both understanding and sympathy are essential and contribute to, but are no substitute for that tact without which the intimacy so essential to real helpfulness is impossible. However genuine his piety, however deep his religious life, however genuine his passion for his work, if he does not come, either through training or experience or both, to posses a certain amount of skill he is doomed to failure. To be sure, if his experience of God be vital and ever growing and his concern for men and their well-being both now and hereafter be genuine and deep he is certain in the school of experience to develop a measure of skill. How much better if during his period of training much of this necessary technique can be developed.

In theological training the immediate end is the student himself, the prospective minister. What he will do,—the kind of work which may be expected of him, depends on the kind of man he is. One of the first essentials is the creation and development of ideals. In this matter the environment from which the student comes is most influential, but during his period of training these are begotten and stimulated in part by the personality of his teachers, in part by the books he studies and the lectures he hears, in part by the vision his student life opens to him, and in part by his contacts outside the class-room and the institution. He must early come to have a sense of high privilege,—an understanding of the dignity of his calling. He is to have a sense of his

ambassadorship. He is sent of God. He is thrilled by the implication of the "as" and "so" in the words of Jesus "as my Father hath sent me even so send I you." In himself he may not be much and can have no sense of greatness but he is to deal with great matters. Paul delighted to speak of himself as an "apostle of Jesus Christ," and always with a sense of the divine appointment,—"by the will of God;" and yet with a sense of deep humility. "Unto me," he said, "who am less than the least of all saints is this grace given that I should preach the unsearchable riches of Christ." There must naturally follow that corollary of high privilege, a sense of great responsibility. As ambassador he is a sort of plenipotentiary. What he "binds on earth shall be bound in heaven." When he beseeches men it is "in Christ's stead." Mr. Gandhi was right when he said "If the Christians of this land would only live like Christ, India would fall at His feet." The minister is to be, in the language of the great apostle, an ambassador, a steward, a father, a nurse and shepherd, a builder, a workman and a servant,—all positions of great responsibility. The ordinary student may feel that he is fitting himself for a job, but the theological student must feel that he is fitting himself for a life,—a life of high privilege, wide opportunity and great responsibility. He is to study to show himself an approved workman. He must live a life of holy and joyful abandon to his work. "Give thyself wholly to them," said Paul to the young minister in reference to

his privileges and his duties. Then, too, in the prospective minister must be developed those habits of devotion and study upon which will depend the perpetuation of the ideas and ideals which he gains during his period of training. Lover of God, lover of books, lover of men,—such a man should his training make him. But he can keep to these high levels only as he maintains his habits of devotion and study. While in preparation he often feels the irksomeness of routine and longs to be out where action stimulates to action. But here, too, he will find real dangers. Paul felt the necessity of discipline lest "after preaching to others" he should himself "be disqualified." How often has a promising young minister been seen to lose his enthusiasm and his power. How quickly the flame dies down when it lacks either air or fuel. How often is it necessary, as Paul exhorted Timothy, to "stir into a flame the gift that is in thee." But the breath of heaven which fans the embers to a flame can only come through prayer and meditation, and the glow can be maintained only as the fuel of God's word and of devoted service is constantly added. Here habit will enforce purpose. Care must be taken during the period of training to make time for prayer and the devotional study of the Bible. Dr. Jowet recognized that one of the gravest dangers to the minister in his active ministry "is a restless scattering of energies over an amazing multiplicity of interest which leaves no margin of time or strength for receptive and absorbing communion with God;" he offers as a safeguard a "studious and

reverent regard to the supreme commonplaces of the spiritual life. We must assiduously attend to the culture of our souls. We must sternly and systematically make time for prayer, and for the devotional reading of the word of God. We must appoint private seasons for deliberate and personal appropriation of the Divine Word, for self-examination in the presence of its warnings, for self-humbling in the presence of its judgments, for self-heartening in the presence of its promises, and for self-invigoration in the presence of its glorious hopes." To sum it all up, his training ought to give the student skill in living,—in living the Christ-life. Sainthood as a term is out of fashion but sainthood builded on the pattern of our Master's, none the less vigorous and rugged for its reality, is the thing we are after. These men are "called to be saints."

Now as to his work, this prospective minister should be trained to preach. It is not for naught that the pulpit has become central in the Protestant world. It is a symbol of a prophetic and forth-telling ministry. The minister has the Gospel, he must proclaim it. If we have succeeded in our second aim—that of developing a passion for service—he will preach. He may not be a great success as a sermonizer, though he should seek to be, but he will feel "woe is me if I preach not." If he is to preach he should be taught to preach,—what to preach, how to preach, when to preach and where to preach.

This leads at once to a consideration of what to preach. "Preach the Word," said Paul.

The minister must know his Bible. He must know it not merely as a source book for texts and themes, but he must know it historically, must catch the beauty and the strength of God's swing down the centuries as his dealings with men are recorded in the Sacred Book. One danger is that he may learn much about the Bible and not much of the Bible, that "Introduction" will have a larger place than exegesis and exposition. It is the Word itself which is the "sword of the Spirit," and a larger proportion of time that is often allotted is needed to equip the average student for the "ministry of the Word."

In the study of the Word one comes face to face with God, and Christ and human life, and out of this study come the great doctrines of the Church, the great truths of Christian Theology. The preacher need not be a theologian in a technical sense, but as Dr. Hough says he must come to understand "the eagerness of the great theologians to articulate the truths of the Christian faith into a strong symmetrical organism of belief. He, too, desires 'to see life steadily and to see it whole.' He desires to climb to some eminence where he can see the whole of the city of God: the way the streets of the city lie, their relation to each other, and just where the great buildings stand. He wants to see just how the truths of the faith fit together in one total view of things." His teachers must know "the danger of making a system logical but lifeless" and he must be led to test theology in the crucible of life. "Theology," to quote Dr. Hough again, "must be

kept human, and it must be kept electric with the energy of the Gospels. It must face all the facts of life and it must face all the facts of God. So, studying theology with the tests his manhood and his Christian experience give, he is able to constantly move toward a Christian view of things that shall be normally human, the theology of living men, and which shall glow with all the beauty of the life of God in the soul of man." He must be led to see that as a preacher he will not need so much to be able to defend the truths of his theology as to acquire skill to proclaim them in a way to satisfy the hearts and minds of men.

Facing his task, the prospective minister finds that men are not only puzzled concerning their relationship to God, but their relationship to each other. Problems of the family, the community, the nation confront them. His message to men must have an ethical content not only as it pertains to the life of the individual, but as it pertains to social life. The apostles in a situation not measurably different from that of the Christian minister in India had much to say concerning human relationships,—those of husband and wife, parents and children, master and servant, employer and employed. They dealt with disease as well as sin. They spoke and wrote of the duties of citizenship, of race relationships, and of religious attitudes and prejudices. The man trained in and for a ministry in India, must face open-eyed his manifold social problems. Here race and religion, caste and creed divide and embitter. Here ignorance makes breeding

ground for disease and vice. What can the minister do? First, he can really know conditions. His training should ensure that. Second, he can deal first-hand with many of these conditions both by precept and example. He can deal in a practical way with many a situation, whether moral, social or economic. He can, for example, do as one of our graduates did, carry on his preaching tour an up-to-date plowshare, pure paddy seed, and a sample of the proper kind of fertilizer, in order to show the village farmer how to increase production. Incidentally, he was leading his village Christians in the direction of a self-supporting Church. He can wage active warfare against gambling, intemperance and vice. Lastly, there is a social gospel. He can preach it. He can and will encourage all forms of social service, but he will realize and will seek to make men realize that the only real dynamic for this service is spiritual, and that society is transformed only as individuals are transformed. Christ is the individual and Christian ideal in society is his remedy for social ills. He does not forget that the preaching of Wesley is credited with saving England from revolution and he will remember, as Winchester says, that "Wesley had little confidence in any other means to uplift and direct mankind apart from personal religion . . . He was no believer in salvation by education and culture, by economic and social reform. . . . He did most positively assert, as his Master did, that a genuine religious life must be known by its fruit in outward conduct and would admit no man to be a

good Christian who was not also a good Christian philanthropist. Yet he was first of all and always the preacher of personal religion."

But what to preach is only one, a major one to be sure, of the prospective minister's problems. He must be trained in the "how" of preaching. How to prepare and fit his sermons or addresses to the needs of people of all classes and conditions. He will at times be ministering to Christians. Again, he will be carrying his message to non-Christians. Nominal Christians are to be awakened and converted. Genuine Christians are to be stimulated, encouraged, guided and taught. He must be pastor as well as preacher, a real shepherd to his flock and he must come to see that he has, even as Jesus did, "other sheep" "which are not of this fold." Bishop Quayle wisely says that more important than preaching is "preachering," that is, the giving of himself. This he can do to the non-Christians as truly as to the Christians. "A sermon is not a piece of carpentry but a piece of life—a spacious heart, a spacious train, a spacious sympathy talking out loud." A man may to some extent be taught this art of "preachering" and that must be a part of his training.

Since much of his ministry is to be to men of other faiths he must know those faiths. True it is that a man may win a Moslem or a Hindu to Christ by the very fervor of his life and the vitality of his message without knowing much of Islamics or Hinduism; but how much wider

his influence, how much easier his approach, how much more ready his sympathy if he really knows what his non-Christian friends believe, and if he understands something at least of how they feel. He will, therefore, study the History of Religion and Comparative Religion. He will seek particularly to understand the religions of the peoples among whom he is to live and work. He will see real values in those religions. They will often be his point of contact. But he will recognise with Dr. Speer that "The values of the old religions need conversion. They too, must be washed in the blood of the Lamb, pass through the agony of the Cross and rise again in the Resurrection. The values of the non-Christian religions are to be salvaged by the grace of Christ and be baptized unto Him. Only so can they survive. Their value like all other values, is as material for Him that the works of God may be manifested in the world."

The teaching function of the minister must have during his training, as it should have in all his ministry, special emphasis. Jesus was called teacher, no higher title can be His. Teaching was definitely linked with evangelism in the Great Commission, and "daily in the temple and in every house" the first ministers of the Gospel "ceased not to teach and preach Jesus Christ." As the Missionary Council at Jerusalem pointed out, in Jesus "the contrast between teaching and preaching, education and evangelism simply does not exist." Under present conditions in India teaching or the supervising of teaching in secular schools is

often required of the minister; and particularly in vernacular institutions where practical work can be provided the training commonly known as theological should be supplemented through courses in "teacher training." This will enable the minister to make direct and vital contribution to India's need of secular education, and will greatly enhance the teaching value of his general ministry.

Another of the methods by which the minister seeks the end in view is through what has come to be called Religious Education. In India far more than in many lands religion has been closely associated with education, and it is only natural that in the dissemination of Christian truth as well as in the development of Christian character educational methods should play a large part. Here as in all true teaching the learner rather than the lesson is the objective. To quote Horne, "Religion is the response of man as a unit to divinity. The unit man includes his thinking, his feeling, and his acting. Man's religion is his thought about God, his feeling towards God and his conduct in relationship to God." This definition will help the student in his analysis of other religions than his own, and will suggest not only the aim of Religious Education as applied to the Christian community, but will indicate what must be done for the non-Christian. The aim is to secure right knowledge about God, right feelings toward God, and right conduct as in the presence of God. Or to use Bett's outline the aim is to secure in

every individual "fruitful knowledge, right attitudes and skill in living." Study, therefore, in Psychology, especially Child Psychology, and the Psychology of Religion, Religious Pedagogy and kindred subjects should have a large and vital part in the training of the minister. It is of far more practical value than much that has usually had place in the Theological school curriculum.

In India under present conditions the minister ought to be in a very real sense a community leader. He should have that measure of culture and refinement which would render him completely at home among the educated classes. He should have such training in games and athletics as would make him acceptable in gymkhanas and clubs and capable of leading his Christian and other young people in recreation and games. Devatala Gabriel, a student in the India Methodist-Theological College tells, in the "Missionary Review of the World," how he invaded a village in the Deccan with "Telugu readers, a black board, a hurricane lantern (for he had to teach his school at night) soap, pieces of cardboard and a new volleyball." It was the volleyball well inflated and skilfully handled that won him his way in the village, with the result that before his vacation was over he had a good school going, had enlisted the villagers to keep their well from pollution (actual, not caste!) had given medical aid to many, and finally had led them in the building of a village community center house. This they did through contribution of beams, stones, grass, etc., along

with their labour and such enthusiasm that they completed the building within a week.

"Building the Indian Church" is now a theme of common discussion, and surely the man who proposes to be a minister of the Church in India must know the history of the Christian Church and of Christian Missions. He must be keenly interested in all modern movements within the Church. He must know and appreciate the genesis, spirit and organization of his own Church, not only that he may be a good minister of that Church, but that he may play his part in its development on indigenous lines, and that he may know how to best relate it to such wider movements of co-operation or union as may present themselves and are commended by his judgment.

To conclude, for there is not space for further discussion, Theological Training for Aggressive work should make the prospective minister first of all, a man, a *man* not a cleric, a man of God of whom people will say as did the Shunammite of Elisha "now I perceive that this is a holy man of God that passeth by us continually." It should give him habits of study that will make him a life-long student. It should give him a concern for people and a passion for preaching. It should make him keen for social reform and make him sympathetic with and a sharer in every good work in his community whether that work be strictly Christian or not. It should give him skill as a teacher and tact as a personal worker. It should make him a lover of the Bible and a

student of it, a practical if not technical Theologian. It should give him knowledge of other religions along with the impulse to enlarge that knowledge. It should make him something of an economist, a sociologist, and a rural expert. It should send him out Christ centered and with a passion to make Christ central in the lives of individuals and communities. His religion is Christian. His sympathies are Christlike, His message is Christ. He is a Christian, an Indian and a prophet.

ALBERT A. PARKER.

CHAPTER XII

THE STRANGER AT OUR DOOR

The picture of the Christ standing at the door is familiar to all of us. The significant facts in this picture are two: someone is at the door, and he is trying to get in. It is a similar picture which comes to my mind as I think of the Muslims of India in relation to the Church; but it is a picture with a difference. The picture in this case is not that of a single individual—but of a vast multitude. There they are at the very doors of our Churches—seventy million Muslims,—but they are NOT trying to get in. The Muslim and the Church of Christ are not on good terms as a rule, and to our shame it must be admitted that the fault is not all on one side. The question is, what are we going to do about this stranger at our door?

The Vast Multitude

The Muslims of India equal in number two-thirds of the population of the United States of America. Every fifth man of India's human sea about us is a follower of the Prophet Muhammad. Our missionaries in Bengal and the Punjab have as many Muslim neighbors as Hindu, while in Sind and on the Frontier a larger proportion than that by far. Elsewhere, in the large cities such as Agra, Lucknow, Bareilly, Bombay, Madras, and Hyderabad Muslims as a rule form a large, and

in some cases a dominating, share of the population.

Here they are all about us. We rub elbows with them in the bazaars. They are our *darzis*, butchers, *tonga-wallas*, postmen, and the like. The before-dawn call-to-prayer from some near-by mosque frequently rouses us. But in spite of all these constant contacts the Muslim to a large extent remains a stranger at our door—on his part not knocking, not seeking entrance, and on our part too often ignored.

The Self-Satisfied Muslim

Our Indian Muslims are about the most self-satisfied people in the world. There is no Taha Husayn here as in Egypt to cast critical doubts on the validity of their Holy Book, and so disturb the placidity of their untroubled minds; while agitation for social reform agitates the average Muslim about as little as it reforms him. To be sure there is an upper crust—a very thin one—which is seeking to modify the Islam it practises in order to establish a certain amount of harmony between their religion and the modern world. But the masses of Indian Muslims are still in the grip and bondage of a mediaeval system of religious thought and social custom with which they are extremely well satisfied—and which they will not readily yield to the scrap-heap.

Just recently a very well-known Hindu national leader told me that he felt the Muslim leaders of India were doing Islam a great in-

justice by their narrow communal outlook, and their strict interpretation of the sacrosanct *Shari'at*, "for," said he, "after reading the works of the late Syed Amir Ali, I am convinced that Islam is a very liberal religion." Needless to say—whatever theoretical interpretation of Islam may be given by such academic writers as the one referred to, the Islam of fact and reality, the Islam as inherited by the masses of Indian Muslims, is a system of thought and life which belongs to the Middle Ages. To this they give an undying loyalty so far-reaching and determined that even modernism, and the spread of Western education and civilization have done but little to make any change. Frankly and avowedly communal in outlook, they are unitedly determined to oppose any sort of a constitution for India which does not guarantee them virtually the privilege of maintaining a nation within a nation—where they will have a Shylockian pound of flesh in all governmental bodies and offices.

To further show how the Muslim community as a whole is doing the very opposite of knocking at the door of the Church, we only need to remind ourselves of the fact that Islam in India today is better organised, and more actively engaged in propaganda than at any time since the close of the reign of Aurangzib at the beginning of the 18th century. There are more anti-Christian organizations today than ever before, and it must be remembered that there is no Muslim propaganda organization that is not of this character.

These *tabligh* or propaganda organizations can best be understood and appreciated from a close-up study of one or two. There are two organisations which bear the name Jam'iyat-i-Tabligh-ul-Islam with branches in almost every large city in the country. One of these has its head-quarters in Poona, and the other has its central office at Ambala City. Within the last two years the latter society has appealed for endowment funds amounting to twenty-five lakhs of rupees to provide the salaries for preachers—avowedly to counteract the effects of Christian Missions and the Arya Samaj. The prospectus of the work of the *Anjuman* includes the names of the leading Muslims of India as its supporters.

In Delhi under the direction of Khwajah Hasan Nizami we find the "Islami Tablighi Mission." This gentleman conducts a most virulent and vigorous campaign, raising money for the support of preachers, and for publishing an extensive literature.

But the most anti-Christian propaganda work is done by the two Ahmadiyah organizations of Lahore and Qadian in the Punjab. Khwajah Kamal-ud-Din in his "*The Sources of Christianity*" has proven himself a thoroughly clever, but unscrupulous opponent of Christianity. With the translation in Urdu this book is widely read among Muslims. By means of a constant stream of this sort of pabulum the minds of Muslims are being constantly nourished in an anti-Christian atmosphere which is becoming daily more difficult to dispel.

Another very interesting commentary on the above situation of extreme conservatism and antagonism to the Church of Christ is to be found in the fact that while occasionally a Muslim will take the chair and preside at Dr. Stanley Jones' meetings, yet it is seldom if ever that one finds more than a mere sprinkling of Muslims in the audience. Likewise very few Muslims have made any contribution to the round-table discussions on religion which he has been holding over the country.

Some Bright Spots

At the same time it would be a very unfair picture if we were to leave the description to stand as it is. We are all aware of the great friendliness of spirit manifested again and again in personal relations between certain Muslims and ourselves. Often there is the greatest cordiality, and deep matters of the spirit are often discussed in the most friendly way. Sometimes these friendships ripen, and leave an effect that leads the Muslim to a new appreciation of Christ, and even to open conversion. But too often this does not happen. One feels that a wall of reserve is erected beyond which it is impossible to go. Or again the individual may long to come out and make a definite decision, but the spirit of "fear" born of the Muslim law of apostasy which is still an active social principle throughout the Muslim world, and in some states an active law on the statutes as well, becomes an effective hindrance. Of such secret disciples of Christ there are doubtless thousands in India, who

like Nicodemus of old maintain their Christian contacts in secret "for fear of the Jews."

Then we must also pay tribute to those women in the *Zananahs* who through the efforts of godly servants of the Master have come to appreciate a more satisfying faith than any they have known before. But these, too, for the most part are hindered, and whatever testimony they bear to Christ must be in the seclusion of their own chambers.

Nevertheless, all these individual cases, though many of them may be in secret, bear witness to the fact that the message of Jesus is having an effect on Indian Muslims, which in time to come may bear an abundant harvest. However, we must not forget that the masses are NOT reached, and we must not deceive ourselves by thinking that a modernized Islam is a step forward toward accepting Christ. Some of the Indian Muslims who have lived closest to the uplifting (?) influences of Western civilization are today the strongest champions of Islam, and the bitterest opponents of the Gospel.

The Dangerous Half-Truth

Another subtle idea that one has to contend with more perhaps today than formerly, is the statement of your suave Westernized Muslim that after all there is no fundamental difference between Islam and Christianity. As one writer has put it—"Islam is Christianity writ short." Islam is an abbreviated Christianity. Now if you can abbreviate the Apostles' Creed by omitting all reference to the Cross and

Resurrection and still convince yourself that you have made no fundamental difference in it, then I suppose you are justified in accepting such a statement at its face value.

Then again you find the person who tries to camouflage the situation by saying, "Oh yes, I have the highest regard for Jesus, he is one of our prophets." We are not to be misled by this way of glossing over the real truth. Jesus is there in Islam to be sure—but occupying a very inferior position. Muhammad not Christ is to the Muslim the "Ideal Man" after whom life is to be patterned. Muhammad has been idealized and improved by the use of the "Christian paintbrush" to such an extent that we find him compared with Christ to the decided disadvantage of the latter.

Again, Islam is a religion of "peace." That is its message to the world. And Islam is a religion of "brotherhood." Both of these statements are true in the sense that the essence of Islam is to work for universal peace which would actually arrive only when the world had accepted Islam. As for brotherhood—all men *inside* are of the brotherhood of Islam, but Islam does not know the meaning of a universal brotherhood in the Christian sense at all.

From these illustrations it is quite evident that we need to be very careful in dealing with the Muslim who uses such half-truths, glibly. He is really just as much of a stranger at our door as the old-fashioned *maulvi*, and not nearly so honest!

Sweet First Fruits

Vast indeed has been the amount of labour, money, and prayer poured out at the feet of the Master for the salvation of the Muslim world. And yet how little has been the return. Raymond Lull, Henry Martyn, Keith Falconer, Douglas Thornton, Temple Gairdner, E. M. Wherry, Edward Sell, Zwemer and scores of others are names that will go down in history as the Church's offering for what has for centuries seemed to be an almost impossible task. Fortunately there have been sufficient rewards for the struggle of faith and labour of love along the way to bring hope and cheer, and to enlarge faith. India perhaps more than any other country, aside from Java, has given cause for rejoicing. Some of the best and strongest converts from the Muslim faith in the history of Missions are to be found in the Indian Church. But after all these do not constitute the harvest. Imad-ud-Din, Talib-ud-Din, Imam Bakhsh Bawa, Feroze Khan, Zahur-ul-Haqq, Sultan Muhammad Khan, J. A. Subhan, Ghulam Masih, Abd-ul-Haqq and many others who adorn the Gospel of Christ are merely the 'sweet first fruits' and not the harvest itself. For them we thank God and take courage.

And we need all the courage we can muster. But who can be in despair as to the final outcome after reading the autobiography of Sultan Muhammad Khan, "*Why I became a Christian*"? Or whoever again will be a doubting Thomas after having heard Subhan or

Abd-ul-Haqq speak, and give their ringing testimonies to the saving power of Christ? They are the best evidences we have that Islam cannot save, and that Jesus does. These men—our 'sweet first fruits' are our pride and our challenge. We must prepare ourselves for a still greater harvest which will be ready in due time if we faint not.

At the Parting of the Ways

When the Levite saw the wounded man lying in dire need by the road-side he was at the parting of the ways. He could help, or he could pass by on the other side. He did the latter. The rich man well knew that Lazarus was at his door also in dire need. He could have given him of his best. Instead he was content to know that the sweeper had swept up the leavings from under the table and had thrown them to the beggar.

In some sense the Church in India is today at the parting of the ways in respect to its treatment of the Muslim stranger at its door. In the past, individual missionaries have made their contribution to this work. Wherry, Bishop French, Sell, Rouse, Goldsmith and others have taken it up as their hobby. But Missions have not in any serious manner put their strength into it. Just now we are witnessing in India the beginning of a change in this respect, and if we are sympathetic we shall all of us unite in prayer and praise for this new effort that is being mobilized to put the strength of Missions generally into this

baffling enterprise of trying to win Muslim India for Christ. This new effort which is backed by the National Christian Council aims to accomplish the following objects:

1. To stimulate an India-wide interest among Missions and missionaries in the work for Muslims by arranging for group conferences.

2. To encourage missionaries individually to study and become acquainted with the Muslim who too often is but a stranger at our door.

3. To provide a study center where missionaries and others may secure special preparation for work among Muslims.

4. To provide suitable and adequate Christian literature for use among Muslims.

The Methodist Episcopal Mission as an organization is seriously backing these efforts of the National Christian Council. One of its missionaries is loaned to the Council for part-time work as its secretary for Work among Muslims, while an annual appropriation is being made by its Board for the support of the Henry Martyn School of Islamics which will shortly open its doors at Lahore. For the staff of this school, also, we shall have the honor to provide the first Indian member to be appointed.

The question that is proposed, then, about the parting of the ways is not for our Mission to answer. It has already answered, and has gone to the help of the stranger at the door.

The question that is being put now is for you, brother and sister reader. How are you individually going to answer it?

What You Can Do

1. You can of course answer the question by following the example of the rich man and the Levite. You can pass by on the other side. You can ignore the stranger altogether. But I am sure you will not be able to do that with a clear conscience.

2. You cannot perhaps go to Lahore to study in the Henry Martyn School. Very few will be able to do that, and in fact very few will need to do it. We cannot all be specialists. But we need not all be ignoramuses. We can spend a few rupees and make the purchase of a few well-chosen books which will greatly help us in our contacts with the Muslim stranger at our door. The more we study him and his needs and peculiarities the less of a stranger he remains, and the easier it will be to take the Gospel of love to him in such a way that he can understand it.

3. You can establish or enlarge the number of personal contacts with Muslims in your locality. As a rule they are very friendly, and readily respond to generous, friendly treatment.

4. You can use every opportunity to distribute literature. There is an abundance of excellent literature available both for free distribution and sale. It is available at the

Punjab Religious Book Society, Anarkali Street, Lahore. Here are a few suggestions:

(*a*) For free distribution:—

The Kutba series, nine different tracts.
Two Ways in the Qur'an Ayat-ul-Kursi.

Secure these and distribute them, and you will then be led to inquire about others.

(*b*) For sale:—

Haqiqi Dost (The Best Friend) a life of Christ written specially for Muslims.

Iklil-ul-Injil (The Crown of the Gospel) Especially useful for Muslims who want to know where the original Gospel of Jesus is, and who are willing to admit that the words of Jesus as found in the Gospels are at least an authentic part of it.

Ilham (Inspiration). Sets forth the fundamental difference between the Muslim and Christian idea of inspired Scripture.

Main 'Isai kyun hua? A telling bit of testimony.

These are but a few suggestions, but I believe that if one would start with these in the way of the distribution of literature one would be doing the soundest piece of Christian work, among Muslims that it is possible to do.

Again, for district missionaries I would suggest that every effort should be made to place an adequate supply of such tracts in the hands of all the village and city workers. In a

very real sense we should have as our objective, "Every worker a colporteur."

Wherever it is possible to arrange for it, a reading-room and literature depot should be run in every large city center, such as are being quite successfully operated in Hyderabad, Bombay and Sitapur.

5. Public meetings can be arranged which will be very profitable.

6. A week's summer school for a selected group of workers belonging to one Mission, or several Missions in an area or province can also be arranged with profit. Such schools have been held in Dacca and Budaun and the results have been extremely encouraging.

In a little Muhammadan eating-place in the third-class waiting room at the Muttra station one can see on the four dingy walls four large pictures illustrating scenes in the life of our Lord. The dear old *khansaman* there keeps them, he says, because they were given to him by a good Christian friend. He knows the story of each of the pictures, this old man does, and I have a notion that when his Muslim customers ask questions about them he passes on to them something of the Christ story. And so that Christian friend of the old *khansaman* did more than merely give him four pictures to adorn a shop. Those four pictures and their message adorn the heart of that old Muslim as well; and from the walls of that Muhammadan eating-place preach to all and sundry who come.

I have not heard of any who have been converted by those pictures in that shop, nevertheless I thank God for that unknown Christian friend who so loved the old Muhammadan cook that he gave him those pictures of Jesus, little thinking how far their influence would go. So I pass this homely challenge of the old Muslim *khansaman* and his Christian pictures on to you. And as I close, there come to my mind, like a refrain, the words which the worker among Muslims must never forget: "Cast thy bread upon the waters. . . . . it will return unto thee; and, in due season *we shall reap* if we faint not!"

MURRAY T. TITUS.*

* Dr. Titus' book, "Indian Islam,—a Religious History of Islam in India," (300 pp.), published by the Oxford University Press, has just been issued. This book is invaluable to the student of Muslim thought and life in India.—*Editor.*

CHAPTER XIII

WOMEN'S CONFERENCES IN FOREIGN FIELDS

In India we have a Women's Conference that meets at the same time and at the same place as the Men's Annual Conference. The Men's Annual Conference is created in accordance with the Discipline of the Methodist Episcopal Church, Para. 36. The Women's Conference is created by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. In America there is no such thing as a Women's Conference of the Methodist Episcopal Church, and the work of the Woman's Foreign Missionary Society is carried on by Auxiliaries in each Church, these Auxiliaries forming themselves into District Associations, Districts into Branches, and representatives from the Branches forming the General Executive (with the General officers), each Body meeting once a year, with the exception of the Auxiliaries, which meet once a month.

The question arises, "Why were Women's Conferences formed in foreign fields?" We presume the answer is "So that those working with women and girls might meet to talk over common problems, transact business, and plan for the future policy of the work." But, from the very beginning, in the foreign fields, the work with women has been so closely connected with the work for men, that it seemed the normal thing for the Women's Conference to meet

at the same time and place as the Annual Conference. Co-operation on the field between the work of the men and women has grown so, that in all conferences in India there are joint sessions practically daily, the members of the Women's Conference being given the privilege of the floor in the Annual Conference, and privilege of voting on all questions not ministerial or constitutional. But, after all, the members of the Women's Conference are laymen, and the question might easily be raised as to their right in the Annual Conference when the laymen of the Church have not yet this privilege.

But the big and vital question now in India is *not* the relation of the Women's Conference to the Annual Conference, but the relation of the Women's Conference to a self-directing Indian Church. No longer do we have to depend on only the missionaries to spread the Gospel and carry on the work of Christ in India. We have had our schools established for sixty years, and colleges for over forty years. We have just celebrated the sixtieth anniversary of the Woman's Foreign Missionary Society, and we all know that the work of this Society began in India by the sending of Dr. Clara Swain to open medical work in Bareilly, and Miss Isabella Thoburn to open educational work for women in Lucknow. We have our graduates of Isabella Thoburn College, of Isabella Thoburn Training School, of our training schools and High Schools all over India, and we are glad to say that a few (far too few) of these graduates are in places of

responsibility in these schools. The time has come, with regard to our Women's Conferences, when they must cease to be composed chiefly of missionaries, as is the case at present. In the Annual Conferences the large majority of members are Indian or indigenous men. Not so in the Women's Conferences. True, we have a few indigenous women, but the large majority are missionaries. One just needs to look over the conference membership roll of Women's Conferences to verify this fact. At the Central Conference of 1928 a new Constitution of membership for Women's Conferences was passed, and we are glad to say that since then we have been somewhat encouraged by seeing more of our National sisters coming into the Women's Conferences. But still the Women's Conference *is* looked upon as belonging to the missionary from America, and as long as that is the feeling, the Women's Conference is *not* going to be a vital part of the Indian CHURCH, and if not a vital part of the Indian Church, then should it exist?

When the writer asked the Principal of Isabella Thoburn College the question "Do we need a Women's Conference" the reply was "Let our Indian sisters answer that." And this is exactly what we wish. "Our Indian sisters to tell us whether a Women's Conference is needed or not." But how are our Indian sisters to make their voices heard? The recommendations to Central Conference are sent through the Women's Conferences, by members of these various Conferences, and

since there are very few of our national Methodist women in our Women's Conferences, the recommendations sent to Central Conference by our Women's Conferences, are not the voice of our National sisters, but primarily the voice of the missionary from America.

At the Area Convention in Calcutta there were gathered about ninety of our educated national women, along with the total delegation of over 400. While we did not have much time to discuss the Women's Conference with these national women, yet the majority of them knew nothing about the Women's Conference, showing very clearly that our Women's Conference is recognized by our Nationals as belonging to the missionary, and not to the Church as such. Every member of the Woman's Foreign Missionary Society in India is here to help build a CHURCH and not a SOCIETY, and as long as the Society looms higher than the Church, there is something very wrong and a change of policy is needed. We are glad that in her opening address at the General Executive of 1928, the President of the Woman's Foreign Missionary Society, Mrs. Thomas Nicholson, made it very clear that the Church must come first, and the Society afterwards. These national women gathered in Calcutta were the leading educated women of the Methodist Episcopal Church in the Calcutta Area,—graduates of our Isabella Thoburn College, of our High Schools and Training Schools, teachers, doctors, nurses, wives of preachers and of laymen. These are the women who must tell us whether we need

Women's Conferences in the Calcutta Area,—these are the women who must take the lead.

But while these national women knew nothing of a Women's Conference of the Woman's Foreign Missionary Society, they were interested in having a Women's organization in their local Church, and the Calcutta Area convention voted, group by group, that in every local Church there should be a Women's organization, with several departments,—Religious Education, Missionary, Temperance, Social Service, Literary, etc. The object of these Societies would be to gather all the women of the Church and get them really interested in their own Church,—interested in building a Church if there is none, interested in keeping the Church building clean and attractive, in caring for the pastor's home, seeing to it that there is a library in the Sunday School, and that all the girls connected with the Church are really having a chance of education, that the health of the children is being cared for, in short, helping to make the Christian community connected with that Church what it ought to be in every line. This Women's organization must be interested, however, not only in the local Church, but in the evangelization of the world, keeping in touch with missionary movements throughout the world. In India we have within our own Church the "Board of Home and Foreign Missions" centering its work in Bhabua District, and in that District we have 400,000 people for whom this Board is responsible, as no other Mission is in that field. The Women's organization of the Church

must be interested in all the social reform movements in India, such as the "Sarda Bill." Miss Tara Tilak, a National who is in charge of a Training School in Bombay, training educated Indian women to carry on welfare work, says,

"The Churches should take a real interest in the social problems, thus creating an understanding of the need, not exclusive and limited to the group of Church members, but all-embracing, concerning the problems of the whole city. They should engage themselves in definite, active, and if possible independent work for social welfare. There is plenty of scope for such work for women in any industrial city. It is not only educational but individual work that is needed among women who are deep in the mire of ignorance, misery and stagnation of life. Such work ought to be done by church women—may be just a handful—who would devote to it all their time and energy, backed up by their Churches with sympathy and help. To make possible such an effort, preferably Indian and self-supporting co-operation of the various Churches should be sought. What India needs today above everything else is women who will dare and do in the name and strength of God. Such women will be able to uplift the women of India. Indian Christian women ought to venture forth, opening up new ways and channels of service to their sisters. Women of the Christian Church must also seek close co-operation with non-Christians, not only by working alongside them, but letting them work along with us in the great task of bringing about the rule of love and goodwill for all men."

Now what have these organizations to do with a Women's Conference? Probably nothing,—that is still to be worked out. But these women in these organizations within the Church are vitally interested in the problems of their own local Church. Who are the members of the Annual Conference? Are they not the preachers from these local Churches? Since these Women's organizations are vitally interested in the problems of the local Church,

could not delegates from these organizations make a real contribution in the Annual Conference? If the men meet alone the work will surely be one-sided. It is to round out the work as a whole that the present Women's and Men's Conferences hold many joint sessions, and if we only had in these joint sessions more of our national women and the laymen from our local Churches, the organization would be ideal. Now right here the real problem comes. How can we attain to this ideal organization of having a majority of national women and national men—the men being both preachers and laymen—in the Annual Conference? Shall all of the women come in the Annual Conference by examination and recommendation, on a similiar basis to the men? Might all women, missionaries and Nationals, take the course for Deaconesses, and come in the Annual Conference in this way? Some years ago the Central Provinces Conference suggested that membership to Women's Conferences be by examination and recommendation, this referring to both missionaries and Nationals.

In the 1928 Discipline, para. 614—Sec. 37, we have the proposed Amendment, stating that a "Lay conference shall be organized within the bounds of each Annual Conference to meet at the seat, and during some part of the time of the session of the Annual Conference." Since the women of the Church, both Missionary and Nationals, are "laymen," shall they take their chance along with the men of being sent as delegates to this Lay Conference?

Someone has suggested that the members of the Woman's Foreign Missionary Society send a memorial to General Conference to have the words "of the Woman's Foreign Missionary Society" inserted in para. 471 of the Discipline, where it says "Laymen, Missionaries of the Board of Foreign Missions, may be invited to sit as Associate members of their respective bodies," etc. But since this would not bring in our national sisters, the members of the Woman's Foreign Missionary Society would hardly agree to this.

Now it is a recognized fact that in connection with the work carried on in the Foreign Fields under the financial help of the Woman's Foreign Missionary Society, considerable business is necessary, and committees on finance, property, education, evangelization, etc., will be needed. Can we get along with just committees? The Woman's Foreign Missionary Society have already made it possible for Nationals to be on the Field Reference committees, but the way to get on the Field Reference committee is through the Women's Conference—one must be a member of the Women's Conference; and since we have so few Nationals in our conferences, it follows we have *very* few on our Field Reference committees. In order to get the help of our national sisters on our Field Reference committees, should we work along lines similar to para. 466 in the 1928 Discipline? Referring to "Field Finance committees" it reads "The committee shall also include such other persons, some of whom may be laymen, as the

Annual or Mission Conference may elect, subject to the approval of the Board of Foreign Missions." Although this says "laymen" and that term does include "lay women" this para. undoubtedly refers to the Finance Committee of the Annual Conference, but could not the women have such a clause as this so as to make it possible for "lay" women who are not employed by the Mission to be on the Finance committees? Some reply "They do not know our work and it would be a mistake to have women who are not closely connected with our work." This same objection might also refer to the men, and yet General Conference, after thinking this matter through, so voted. We believe there are Methodist lay women, who are engaged in work outside our Mission, or who are married, who could make a real contribution to the work of our Finance Committees.

And our Educational Boards would do well to see to it that we have on our Boards Methodist women who are filling responsible positions in Government schools, who are Inspectresses, etc., and are making most valuable contributions to the education of girls in India. When the joint educational Boards of the Delhi Area met in Meerut this year, it was found that not one Indian woman was on any of those three conference educational Boards. And with very few exceptions this is the situation all over India. Let us repeat again that as long as our SOCIETY looms higher than our CHURCH, there is something wrong and our policies need to be changed.

Para. 613, clause (14) of 1928 Discipline gives "Central Conference the power to organize Women's Conferences within its jurisdiction, and to determine conditions of membership and powers of the same." Plans are being made to hold a Central Conference in December 1930, and any changes we wish in policy, etc., may be made at that Central Conference. Are we to have a Women's Conference? If so, are we satisfied with our present rules of organization and constitution of membership? Please study our present Constitution on pages 89, 90 and 91 of 1928 Central Conference Minutes (*not* that on page 147). Let us give the matter pertaining to the women in our Indian Church very serious consideration, and let us be ready to make recommendations to Central Conference that will really build up our Indian Church.

PEARL MADDEN.

CHAPTER XIV

OUR NEXT STEPS IN RELIGIOUS EDUCATION

It is not easy to outline a program of next steps in religious education, for, as in the case of the centipede, there are so many, and they have to be taken, not one by one until a goal is reached, but together and as part of a concerted process.

One of our major difficulties thus far has been a lack of concerted purpose. There has been but little uniformity, even within the boundaries of otherwise closely organized units of administration. Plans and programs have been too dependent upon the comings and goings of single individuals, and upon the varying emphases placed upon different aspects of the work by these individuals. Programs have been too varied, utilization of existing materials so different in degree or so slight, continuity of administration of projects so uncertain, as to make fieldwide advance almost impossible. This variability—though we cannot trace out its results in detail nor see them in proper perspective through the years—must have had its effect upon the characters of those whom we have sought to train. Clearly, a patchwork policy, working through unintegrated material used by a shifting personnel, cannot be expected to produce integrated character of a specified standard and type.

Making all necessary allowances for individuality and giving all possible scope for experimentation, it still is highly essential that enough uniformity be insisted upon, in materials and general objectives, to achieve economy in time and money, and in administrative and supervisional features. In fact, individuality is a danger to the cause it might so largely serve, if it is allowed to stand by itself alone, instead of making its contribution to a larger whole, freshening and enriching it; experimentation which works on isolated projects with no larger objective in view may easily degenerate into dilettantism.

A "next step," therefore, without which other steps may but lead us astray, is the achievement of unity in objective, expressed in a program which, while closely integrated, gives adequate scope to initiative and local adaptation. Here, surely, is a reasonable ideal—unity in broad outline, unity in materials through which the program may be brought to bear on life, freedom in local adaptation, and every encouragement to that type of experimentation which lends itself to the enrichment of the whole and has added value because focussed upon a common problem and working within the limits of a common objective.

It looks now as though we were about to take the first of many steps in the direction of this unity of purpose. For the first time in the history of any part of the Church in India we are equipped with at least the raw materials of a unified program. Not attempting so broad a

definition of religious education as to rob it of any distinctiveness, but one which will at least reveal its scope and range: we have attempted to bring into a unity of purpose and action such hitherto isolated units as the home, the community, the pulpit, the playground, the leisure hour, the school. We have tried to indicate that the Church as such has an undivided responsibility with regard to each of these, that it cannot foist off onto subordinate organizations final responsibility for any of them, that these organizations are *means and not ends* and as such have no right whatever to the assertion of independent policies, particularly when they tend to compete one with another. We have tried to focus the personnel of the Church *as a unit* upon these problems and programs, demanding that they work together instead of in ignorance and unconcern of what the others are doing. We have tried to insist on continuity, not only of general policy, but of *effort,* a staying by until essential traits are fixed and habits formed—a continuity, surely, which will often have to be extended far beyond the school years.

We have—it is well to press this point farther—sought to inspire agencies such as the pulpit with an impelling sense of their *educational* function, to enlist the home with all its power of influence over the formative years outside the reach of the school, to utilize to the full the character-developing potentialities of the leisure hour and the playground, to relate the school to Life with a definiteness, an insistence, a vision, that will go very far beyond the

mere impartation of information. We have aimed at a *focussing* of *every* agent and agency upon the child to *the point of mastery*—mastery of himself, of his environment, of all the techniques of *Christian* living.

All this, sketched in in such general terms, we seek to do in very specific terms through the *Charterhouse Program.* It is not yet a perfect instrument. No curriculum and program ever is. But it is capable of growth and enrichment, if we are willing to pay the price in time, in thought, in experimentation, in production and tryout of material, in the steady training of teachers to high standards, in close supervision, in pooling of results. Four M's may sum it up: we need new Materials—plentiful, adapted, in the vernaculars; new Methods—the best that educational thought in the West plus our own experience in India can produce; Measurement—that we may know where we are, what we have thus far achieved, our rate and direction of progress; and Men and Women, willing to spend time and effort and thought on the greatest of all tasks—the creation of Christian character.

Toward this end we seem to be slowly moving—slowly still, but with pace greatly quickened over the rate of our progress in the past. In general, this program has been accepted. Increasing effort is being made to understand it; it is not possible to work out a program in so new and important a field that will explain itself; in view of our past inchoateness it is inevitable that new and unusual pro-

cedures must appear and demand study. Plans are in progress for the more effective training of teachers. Materials are in the making. Co-operation even beyond our own borders is being secured.

However, it is unlikely that any process so inevitably long drawn out as this, in some senses so inevitably technical, will really be effectively carried out unless we can put behind it the driving power of a compelling motive. I constantly hear arguments of lack of time, of the difficulty of giving adequate attention to religious education "on top" of everything else. But why "on top," why always last, why an afterthought? As well might we argue that a general education cannot be given because the mere routine of feeding and clothing our boys and girls absorbs so much of our time.

The demand is for materials which can be handed over to teachers directly, almost self-teaching. However much this may be possible in history and algebra and English—though I deny it even there—it is not possible when the making of character is involved. The heads of schools do not dare to hand this over to *anybody,* while they go about more important tasks. If all their tasks cannot be done—as seems inevitable with our present staffing—it must be others than those related to character-building which must go into the "on top" category. I consider this a self-evident statement, though I write with an awareness, based

on both experience and observation, of the pressure against its realization.

The compelling motive, just mentioned, will issue out of a new pondering over reasons why we, as a Church, are here at all. Surely our primary purpose is not the running of ordinary schools in an ordinary way—something Government can do better than we. Our function is to inspire such education with a *religious* motive, to set before it a *religious* goal, and to express both in tangible form in life. We are here primarily as religious educators, whatever external form our work may take.

To the achievement of this end a certain amount of machinery is necessary, and a certain subjection to routine. But routine and machinery are aggressive. They demand, if given the chance, increasing tolls of time and strength, and ultimately—unless very closely watched—obscure values and push ultimate objectives farther into the future, putting themselves—but means—into the place of ends. We, therefore, stand in need of periodic reappraisals of ultimate values, reanalyses of motives, redistribution of emphases. The beginnings—often very different in character from present day situations and made under very different conditions—must not be allowed to become dead-hand influences over present programs and policies.

If, therefore, a reappraisal is necessary as the only means whereby religious education can escape from the "on top" category, let it be made, no matter how many established pro-

cedures, nor how many old machines, have to be scrapped in the process. If it *must* remain in this category, then let the situation be met by an increase in staff. If that is impossible, then let the total task, including religious education, be scaled down to meet our resources. In any case, religious education has *every* claim for proportionate representation and attention in a Church which claims to follow Him who was—first of all—a Teacher. It was no "on top" process with Him.

The argument, however, is sometimes met that character is a by-product, something not susceptible to the application of methods, something which cannot be *taught*. Any teaching, any utilization of the methods applicable to general education, are thought somehow to limit the grace of God in its working. But our God is methodical. There is nothing haphazard about the way He works. His stars follow set courses and always arrive on the minute. His winds, though we may not know whence they come, are not capricious. He can work as methodically through us. Surely, the absence of policy, of objective, a neglect of method and a trusting to chance, cannot be accounted equivalent to giving God His chance. That chance will come best to Him when we have utilized to the full, as in His Presence, the best of which we are at present capable, and with eager intent to grow ever more alert and capable.

This, then, is the first "next step"—such reappraisal of values as will give religious

education in actuality what it generally is conceded in theory—first place. This step, however temporarily disturbing of our equilibrium it may be, need not be a long one.

The next step will be longer—the realization of this centrality in actual fact, expressed through curricula, methods, materials, equipment, staff, cost what they will, take as long in realization as they may. It will not be just a step. It will be many steps, over rough ground, up heights, down valleys. But it follows logically on the other. There is a spiritual insistence about it; it will not much longer be denied, if we really have our hearts set on spiritual achievement.

Other steps will open out as we go on, but they will have to be steps in this same general direction.

For those who may think this too general and theoretical, let me sketch in some specific "next steps," asserting, however, the necessity of having behind them the points of view already expressed.

As regards the *Home*—we need training on the obligations and privileges of *Christian* parenthood. We need this at two levels, and in correspondingly variant form: for those now parents, and for those who will later become parents. We also need helps to guide in family devotions, and in the training of the devotional life of the children of the home.

As regards the *School*—we need to follow a uniform course, backed by an abundance of suitable supplementary and background mate-

rial, in addition to regular courses, and in the vernacular as speedily as may be. We need the co-operation of many other than the individual teacher—the staff as a whole, individuals more closely related to individual pupils than some class-room teachers can become (such as the games teacher, the scoutmaster, the parent), the pastor. We need a system of follow-up, enlisting these and any other available agents. We need a system of vocational guidance, extending far beyond the school. We need to *know* the individual child.

As regards the *Church*—we need a vivid realization of the predominance of children in most of our larger congregations, expressed in a greater adaptation of the Message to their needs. We need, on the other hand, a thorough system of religious education for the adult, both literate and illiterate, town and village. We could do with less mere preaching, of the unco-ordinated, aimless type now so common. We need more assumption of responsibility by the Church *as a whole* rather than the unsupervised delegation of such responsibility to organizations within the Church, each with its own program, unsupported outside its borders. We need an insistence on the *educational* functions of the Church.

As regards *other agencies*—we might well make a far larger use, and one more widely-spread throughout all levels of the school, of the Guiding and Scouting movements, with all their freshness and easy applicability to the

need of try-out and follow-up. The playground as a means for the study and development of character is far too little used, at any rate as part of a unified program, and with its contributions made available for *general* use. We too largely miss the values of a utilization of leisure time; it is not at all unlikely that it would be found to be largely undoing what we do in more supervised and organized hours, while its cultural values are large. Service-projects in the community are largely unused. The application of Christian principles to the ever more pressing problems of citizenship and national policy needs stressing. Health, and the sex life, have many bearings on the development of character.

I need not, perhaps, go into greater detail than this. My chief purpose is to indicate that there is much to do. May I say that not a little has already been done and that it would be the part of wisdom to look into what is already available in plans and materials and methods before undertaking any of the further steps indicated as necessary? Much of our slowness of progress in the past may be traced to ignorance of what is available considerably more than to lack of will and interest.

So much, then, for a more specific statement. But I would suggest, again, that it be read and pondered in the light of the more general statement which precedes it, and also *with a full understanding that neither attempts completeness.*

E. L. KING.

CHAPTER XV

ORGANIZING AND USING THE LAYMEN OF THE CHURCH

I. We are grateful to God that our laymen are growing stronger from year to year, both in number and resources at their disposal for the service of our Lord and land. A larger number of young men are going in for higher and secondary education and passing out from our educational institutions. Some are entering into evangelistic work but others are going into secular service and securing positions of trust and responsibility. We have men in government service, commercial offices, business, educational institutions, law, medicine and other walks of life. In large towns like Calcutta, Allahabad, Cawnpore and Lucknow we can see them in large numbers, particularly when there are conferences and gatherings of other kinds. What is more gratifying is that many of them shoulder responsibility when occasion calls for it. The University centre for Christian students in Lucknow under very sympathetic and competent leadership gives us the hope that as years go by our numbers will increase.

Then there is the large class of village laymen, known as *Chaudhris* in the United Provinces and by other names elsewhere. Their number is very large and where they have been trained and properly utilized, they have

proved themselves very useful as leaders of their groups. In many places they have gone so far as to spend their own money in providing for special gatherings. This class needs to be developed by preachers-in-charge and District Superintendents.

On one hand, there are very encouraging signs showing that our laymen are enthusiastic and faithful. Perhaps this cannot be said of all of them. For, on the other hand, we find drawbacks and hindrances of various kinds. Sometimes there is a lamentable lack of a sense of responsibility. They do not realize that they are responsible for the evangelization of India and the uplift of its downtrodden millions,—particularly for the illiterate masses that are being gathered into the fold of our Shepherd and for whose care and instruction there is no adequate provision.

Frequently, when we are organized into an association, our first thought is of our rights, not of our duties. "What are we entitled to?" is the foremost question. We forget what we have received, and therefore do not realize our obligations. Even if we had received no benefit ourselves, in the spirit of Christ we ought to think what we can and ought to do for others.

In some quarters there is a dissatisfaction with the Mission on account of some real or imaginary grievance, and they are tempted to retaliate by having nothing to do with the Church. They do not distinguish between Mission and Church. "Getting angry with a

rat and setting the house on fire," or "cutting off one's nose to spite one's face" are proverbs that may be fitly applied to them. Recently, I came across a young lady whom I approached for some help towards our Church. For some reason she was angry with the whole world and ran down everybody—the whole Christian community. Her father does not agree with her. It may be that they have had some misunderstanding with the pastor whom they want to punish by neglecting the Church, all benevolent activities and even God.

These troubles do not happen if a Church happens to have consecrated laymen. It is the lack of consecration that keeps down whole-hearted, loyal and sacrificial service. Where they are consecrated they give themselves unstintingly to every kind of Christian and benevolent service, even when they are ignored and ill-treated.

Sometimes and in some places the blame may be attached to our pastors and Church leaders. Strange as it may sound, it is a fact that some pastors and ministers wrongly think that any honour or recognition given to laymen may affect the position of the ministry. It may be like a race between two persons each of whom wants to get ahead of the other. If this wholesome rivalry was shown in service only, it would be very desirable. But sometimes it is personal ambition which comes in the way of a proper use of laymen in the activities of our Church. A wise Minister will

recognize that his laymen are his right-hand helpers and will utilize them.

The position of our laymen is anomalous in our mission polity. It would be natural to expect that laymen would be allowed to take part in such secular administration as finances. But in our finance committees, laymen are conspicuous by their absence. Naturally, many of them feel out of place. A layman may be quite advanced in his attainments, position and service but in our conferences he has no status. A Minister of far lower qualifications and services may sit in judgment on him. Proposed legislation for the admission of laymen into Annual Conferences may remedy this defect. I must acknowledge that some District Superintendents have gone far towards enlisting the sympathies and active co-operation of laymen by making them members of their District Councils and giving them a voice in the disbursement of even Mission money and in the administration of the districts.

A few years ago there was a Laymen's Association in North India, but for some reasons it does not function now. Perhaps there is no definite objective, or the officers and leaders have not been very faithful. I hope my friends will pardon me for saying that it is one of our weaknesses that we start a movement with much zeal and show but soon cool down. Perhaps this weakness is found in other countries too. An energetic President or Secretary will keep any movement

alive. At present we meet only in Lay Electoral Conferences to elect delegates to General and Central Conferences or to vote on legislative points. Some time ago it was said of our Indian Christian Association that its only function was to send messages of congratulation to new Viceroys and Governors and pass resolutions of loyalty to the throne. There has been a change for the better now. Live problems are discussed and action is taken. May we not hope the same for our Laymen's movement in India? We hear a great deal of the work of laymen in the United States of America, of the Methodist Brotherhood and other organisations. Let us discuss matters in 1930 and prepare our plans to revive the movement at the time of our next Central Conference. This may be an All-India organisation with auxiliaries and branches in every conference and local bodies in every station.

In the interests of our work I would request our missionaries and pastors as well as leading laymen to hold special services everywhere to rouse all laymen and gather them into bands. It may be mutually helpful to work in collaboration with other Churches and Missions. It has been seen that secular appendages as dinners, suppers, annual fairs, etc., have proved attractive in bringing together men and women from year to year. The idea of a Brotherhood ought to bind us together in bonds of mutual help and service. The term "Brotherhood," or some other attractive name may be adopted.

Definite objectives will prove practically helpful in keeping up our interest and efforts. Responsibility for something definite in every station, district and conference will help the development of our Laymen's movement.

There is no end to the activities that our laymen may engage in. There is a wonderful and vast field of service. We think of laymen only in connection with financial and evangelistic activities of our Church. But outside the Church there are wonderful possibilities in social service in our land. There is much being done in India at present in the line of social service by 'Servants of India' and other societies. No one will question the fact that Christianity supplied the idea of, and gave the stimulus to, social service in our land. But it seems that Indian Christians who ought to have been the leaders in this are now lagging behind others. Our masses need much service for their uplift and advancement. India looks to us not only for the Christian message but also for social service. We can win the people over by rendering this service to them.

Some suggestions for work among Christians and others may be made here. In conversation, a young man, just returned from America, told me that, if it had not been for laymen in America, the Church activities would not have amounted to anything.

(1) Whenever there has been a financial cut, the need has been felt of what is called a sustentation fund to supplement the Mission subsidy. We may build up this idea and

develop the fund, so that in course of time it may grow and take the place of help from other countries.

(2) A beginning may be made by taking up the support of a worker, other than the pastor, in a station, or assuming responsibility for a small circuit. It seems to me that there are some stations that can afford to be self-supporting.

(3) The sale and distribution of Christian literature will be a very effective way of reaching people.

(4) Medical and social service in fairs will be very acceptable and helpful.

(5) There is no proper arrangement for teaching our new Christians. Night instruction or short periods of instruction in a year will be a great help. If every layman were to give one, two or more weeks of this service, in a year, much could be done.

(6) Bazar preaching is another line of work.

(7) In our large stations many nominal Christians keep away from Church services and gradually fall away. If some of our leading men in good positions such as magistrates, doctors, etc., could act as ushers in their Churches or visit such people, a great awakening would take place.

(8) Bible classes could be held for grown-up men who are outside the reach of Sunday schools.

(9) Suggestions for service can be found in books as Mr. Brayne's "Socrates in an Indian Village," Mr. Tyndale Biscoe's School reports, village uplift, etc. A glance through the pages of the "National Missionary Intelligencer" will show how laymen can be drawn into service for our Master.

Through all this variety of work, the laymen seek to make known in India "the most dynamic figure in the world today" and to show that "Jesus' ideal of love is the most necessary thing to the coming of a full New India. It is the dynamic character of Christ, it is that very ideal of Love which makes a Laymen's movement inevitable."

N. JORDAN.

CHAPTER XVI

MUSIC IN THE INDIAN CHURCH—WESTERN OR INDIAN?

One of the encouraging signs of the times is a new interest in Indian Music and a reaction in favour of its larger use in the services of the Church. Whatever our position may be in the discussions that have been provoked regarding the relative value of Western and Indian music, there will be little dispute that the adequate development of the Church's music, both devotional and evangelistic, is a matter of first-rate importance.

In estimating the place music should have in the life of the Christian community, we need to bear in mind the large place it occupies in the religious life of the non-Christian groups around us. Says Mr. Popley, "I do not know of any temple worship in India which does not include music and song as an important element. The modern worship of the Brahmo Samaj of the Ram Krishna Mission follows the same path. The rhythmic chanting and singing help to create the right kind of atmosphere. So far as I have been able to find out there are no parts of worship in which music does not play a part. Then there are the devotional songs which form so large a part of the religious life of the ordinary cultured Indian, songs that were sung by the Bhaktas of old or the Bhaktas of today, and which have become the *vade-mecum* of everyone who has

any *bhakti* in his soul. These devotional songs have a large place in the religious life of the common people, and I have been told again and again how much the singing of them means. The great preachers of Hinduism have left to us, not books of sermons, but books of songs; and these songs are known and loved in India today more widely than the sermons of Spurgeon in the West."

Further, there is an increasing movement to provide adequate instruction in the best Indian Music, and rescue it from the somewhat objectionable associations into which it has fallen. The Marris School of Music in Lucknow provides a three years' course and is sending out a steady stream of teachers and students. Indian Music is taught as an optional subject in many High Schools and Colleges. All-India Music Conferences are being held, and there is every promise that the slight differences between various systems of notation will be straightened out in favour of a uniform system. The Church will do well to keep in touch with such movements, and if it could develop a type of Music that is at once both deeply devotional and Christian and unmistakably Indian, a fine step would be taken towards swinging the Church back into the main streams of Indian national life, from which in the past it has been only too isolated.

While different language areas will differ considerably, it is generally true that in the regular services of the Church the Western translated hymn is everywhere dominant.

This by no means indicates that the Church has made its decision in favour of a Western model but is rather due to the fact that a sufficient number of Indian lyrics of a devotional character are not available. The Panjabi, to be sure, has a fine collection of Psalms set to Indian tunes; the South India United Church has made an effort to develop lyrical services of the Bhakti type, and in the West the widely used hymns of Tilak provide a storehouse of fine devotional material. In the large Hindustani area of the North, however, and in many others, those who are keenly interested in promoting Indian Music find themselves driven to the translated section because there alone can they find the devotional sentiment desired.

This is indeed the strong reason for the retention of the Western hymn. The spiritual life of the Church must be fed, and not until Indian lyrics expressing deep, mature Christian experience and set to devotional tunes, are produced in sufficient numbers, are we likely to see the passing of the Western hymn.

If, however, Western hymns are for a considerable time to come, destined to minister to our devotions, it is imperative that they should be thoroughly overhauled by Indians and any infelicities of language removed. In the early days missionaries either had to prepare hymns themselves or go without; and the service they rendered in translating some of the lyrical treasures of the West has been beyond all praise. The sentiment is rich with deep Christian experience and a vehicle for the

united expression of the Church's devotion was provided which has been and is today wonderfully effective. We have, however, reached the place where, with Indians of culture and literary appreciation in our midst, no excuse whatever can be offered for grammatical inaccuracies or literary infelicities. Crudity in the language of a hymn is an irritation to one's devotion. The language of the Church may be simple enough for the comprehension of our youth, and yet so scrupulously chaste and beautiful as to fill the memory of the aged with fragrant, uplifting and ennobling memories. Some of the greatest of the hymns of the West, "Abide with Me," "Oh for a heart to praise my God," "Jesu, Lover of my Soul" enshrine the deepest Christian sentiment in choice simple verse. Such hymns, like the Book of Common Prayer in England, have been a cultural influence as well as vehicles of devotion. India is a land of poetry. The striking way the hymns of Tilak have taken hold of the people of Maharashtra indicates the vast influence a collection of truly Christian and truly Indian songs may wield.

Not only however does the Western hymn hold its position on account of the larger range of Christian experience that it enshrines, but also on account of the fact that it is specifically written for congregational singing. In Indian music the tendency is ever to emphasize the solo performance. This again is in keeping with its own peculiar genius in which the melody is everything and harmony unknown. In the West, harmony is basic and even where

the melody is prominent the underlying harmony is either suggested or understood. Choral works are some of its greatest music. In Indian music the nearest approach to harmony is the drone of a number of strings subordinate to that on which the melody is played; the melody itself is highly elaborated and graces are fundamental. The time measures of Indian music are also much more numerous and varied than those of the West, and this, combined with the fact that *Tala* (Time) is basic in Indian Music, explains much of the inability of the West to appreciate the music of the East, and *vice versa*. Add to this, a scale in which there are intervals less than a semitone and the perplexity is complete. It is easy to see that, in a general way, Indian music is less likely to adapt itself to congregational singing. Those who have attempted to lead a large audience in singing quite ordinary Indian tunes will appreciate the difficulty in keeping things together. This, however, is not an insuperable objection. There are plenty of tunes, Draupads, etc., which are not only suitable but already have something of a serious religious association. Further, if Indian tunes demand a little more skill it will be more than worthwhile to achieve it. The way Western hymns are sung is generally deplorable, and Indian tunes would at least make for a little brightness and elasticity and relieve the wearisome drag with which common and long metres are usually sung.

In view of the poor quality of the singing at our services generally, it is highly desirable

that definite instruction in Indian music be given in our hostels and schools. At present our boys and girls usually know nothing of Indian music beyond the few simple *bhajans* and *gazals* really intended for uneducated groups. If a few *ragas,* time measures and the Sa Re Ga Ma notation could be taught by a qualified teacher, a new appreciation and interest would be aroused, those having latent musical and poetical gifts would be discovered, and the coming generation placed in a better position to make a wise choice regarding the future development of its services of praise and thanksgiving.

For evangelistic purposes, Indian music has held the field. Anything Western here would meet with little appreciation. Material too is abundant and evangelists seldom complain of being straitened. How much religion in verse appeals to the Indian is seen in the large number of small *bhajan* books that are sold from year to year. The singing band will draw a crowd anywhere, and often completely change an atmosphere that may be charged with suspicion and hostility. It is a mistake, however, to regard the singing band simply as a preliminary to draw the crowd in preparation for the message of the preacher. Let the message itself be sung home.

In mass movement areas we have undoubtedly reached the place where the sentiment of our *bhajans* should be deepened. Many of the most popular, sung enthusiastically as they are, are pretty much on the surface. They may suit

the rather free style of the *jalsa*, but for regular worship something deeper and more weighty is needed. So long as the cultural gulf between the unlettered villager and the educated Christian remains, so long will the Church need two books of song, but every approximation of the lower to the higher is to be welcomed. Here again it is not ornate language but deeper Christian sentiment that is needed.

For more effective evangelization of all groups the new effort to revive the old *Katha* method of the North and the *Kalekshepam* of the South is most promising. "The method of rendering a *Katha* consists in singing the Scripture which it sets forth, the singing being freely interspersed with extempore explanations. The fact is worth noting that in the religious education of the masses in India singing holds a peculiar place of importance. There is hardly any book held sacred in India which is not written in poetry, from the *Vedas* of the Rishis to the *Granth* of Nanak. Poetry itself is regarded as belonging to a higher plane of human effort than prose, and men inspired by God are expected to convey their message in it. Hence there is a unique appeal in poetry and song for a people who are characteristically emotional and sensitive. Polemical disquisitions and scholastic lectures may be of value to the few that are intellectually equipped, but for the teeming millions the *Katha* method is the one that has proved most effective. The Gospel is eminently suited for *Katha* presentation, and once the method is

developed and *Kathas* setting forth the Gospel are composed in different versions by devout men and women with a deep spiritual experience, and sung to appropriate tunes, the appeal will be well nigh irresistible."

"The method will prove very useful among Christian converts as well. There are thousands of them in towns and villages whose religious instruction, including the weaning of them from their old superstitions and errors, is often a difficult problem. They were accustomed to, in fact grew up with, songs on their lips and music in their ears while they followed their own faith. The songs and the music may have left them now, but the superstition and the folly which they instilled still lie bedded in their hearts and lives. They had songs for the old gods and goddesses and also for numerous festivals and family happenings. In the Christian fold, however, all that is changed and they have hardly anything of the kind to cherish and enjoy. The hard historical facts and the high spiritual teachings of the new faith seem dry in comparison and difficult to grasp. What the Christian worker now, with his present day methods, is able to accomplish with them in three months was quantitively the work of three days on the part of the old peripatetic *Katha* singer and his work was more abiding."

The Rev. James Devadasan, from whom these quotations are taken, has rendered a fine service to the Church by stressing the importance of Indian music at the Bareilly Theologi-

cal Seminary, where students are given sufficient instruction by an able teacher to give them some real appreciation and a desire to learn more. A new future for evangelism will open up when all our preachers have had some such training.

Regarding the *Kalekshepam* of the South, Mr. Popley writes,—"Perhaps the most interesting development of this side of things has been that of the *Kalekshepam* in South Indian evangelism. The beginnings of this may be found in the Roman Catholic *bhajana* parties, and in the work of the family of Vedanayaga Sastriar of Tanjore. Vedanayaga Sastriar was an Anglican and a very gifted musician. He worked out a series of dramas based on the Gospel story, using mainly folk tunes and simple devotional music. He travelled throughout the whole of South India with his family, conducting these performances. . . . During the last thirty-six years there has been a great development of Christian *kalekshepam*. This development is mainly connected with the names of Rev. L. I. Stephen and T. Aiyadurai Bagavathar. About twenty-four years ago Mr. Stephen, who had thoroughly studied Indian Music under a competent teacher, began to write lyrical versions of Bible stories in Tamil for use in Christian evangelism. These were first used in the mofussil and then in Madras and were gradually improved so as to appeal to cultured audiences. Then about sixteen years ago T. Aiyadurai Bagavathar, who had joined the Anglican Church from Roman Catholicism,

came into prominence. His father was a great Tamil songster and he had music and poetry in his blood. He had a natural genius for the work and took the Indian Church of the Tamil country by storm. At this time the Evangelistic Forward movement was in full swing and A. Bagavathar travelled all over South India performing *kalekshepams* to large crowds of interested caste Hindus. Many towns which had hitherto been bitterly hostile to all Christian evangelism evinced a new attitude of sympathy, which led in some cases to quite a number of conversions among such people and practically in all cases to friendliness and interest."

While touring, the writer once stayed in a rest-house about three-quarters of a mile from a large village. We went to that village and had good meetings. Returning after dark, we heard the sound of singing and found a travelling Hindu pandit using just such methods as those described above. We went to the village to get our congregation; his congregation came to him from the village. Ours sat before us for an hour at most. His listened far into the night and night after night they came to him. His task was simplified, his labours minimized and his influence magnified by the use of the musical method. What is the Church doing to seize such opportunities for bringing Christ to the masses of India? At a recent Summer School of Music the attendance was disappointingly small. Everyone was too busy and there would also be some expense. When we are too busy to develop and take

advantage of one of the finest methods of evangelism, we are too busy indeed. Such Schools of Music are established features of the South but are only just beginning in the North. While the few weeks' intensive instruction is insufficient to equip the teacher, it is invaluable in getting students started on the right path and alive to the possibilities of lyrical evangelism.

The value of Indian music as a nationalizing factor should not be overlooked. Patriotism has ever found its most fervent expression in song, and a nation and its song are of a piece. Where is the small principality of Wales more in evidence than in its National Eisteddfod? Who can give to the Marseillaise the wild abandon of the French or to the 'Spirituel' the poignant pathos of the Negro? Nationalism is in the air, and the Church has lost much of life and vigour because of its isolation. Our Western music has been something of an enigma to India. If Tagore finds it hard to appreciate it, what of the rank and file? Even though Western music may be superior (as I believe it is), and possibly destined to be commonly adopted in the East (as I believe it is not), even though staff notation is far superior to any of the Indian systems of notation, yet there is value to the Church in developing its services in keeping with the finest national genius and in expressing its ever-deepening devotion to Christ in phrase and measure that find a sympathetic response in those of other faiths. It would be more than wisdom to forego a position which abstractly considered

might be musically superior, for the privilege of a line of development that will keep the Church in step with India's highest national aspirations and open up ever-increasing avenues whereby the riches of Grace and Truth in Christ may stream out to the nations of India in their greatest day of need.

WM. DYE.

CHAPTER XVII

INDIGENOUS IDEALS IN OUR EDUCATIONAL WORK

The very search for *indigenous* ideals in *our* educational work is paradoxical. If the educational work is to be called ours, it ought to be indigenous, suiting the genius of the country and striking deep root into its soil. But unfortunately, the modern educational system and machinery of India have not evolved themselves out of the ideals of the country, but have been transplanted from outside. They came with the consolidation of the British rule and in a period which is one of the darkest in the history of India, when social life was at its low ebb and rural life far from strong, when ideals had disappeared from our society and culture was almost nil. At a time like that our rulers introduced western education in joyful confidence of its efficacy and our stalwart leaders hailed it as a panacea for all our evils, social and moral. And the reason is not far to seek. They had at that time no better proposals to make and no other substitute to give. This is the reason why Raja Ram Mohan Roy, than whom India knew no better national leader in the early nineteenth century, sided with (Lord) Macaulay in making English the vehicle of instruction and in giving our students English education *alone*. But three generations have passed since that date and time has shown the

inadequateness of the foreign system to satisfy our national needs. Disillusionment has come; Indians have lost their abundant faith in their foreign educational work. They are now devising ways and means of Indianizing their education. Therefore, to understand the real significance of the problem of indigenous education, we must study the evolution of our modern educational system in its historical setting.

I

Eighteen Thirteen is a memorable year in the history of modern Indian education. Missionaries, under license, were for the first time allowed to preach in India. Provision was made for the spiritual needs of the European population by the appointment of a bishop at Calcutta, and three archdeacons. In the wake of these two, the East India Company sanctioned the annual expenditure of a lakh of rupees, then worth about £10,000, for "the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

This public grant of a lakh of rupees at the renewal of the charter of the East India Company in 1813 made various provincial governments inquire for the first time as to the nature of the indigenous education of the country. Madras carried out its inquiry in 1822–26, Bombay in 1823–28, Bengal in 1835–38. Though in minor points, the reports

incorporating the inquiries differed here and there, in essential details, there was scarcely any difference. *Pathsalas* and *maktabs* existed in almost every village, *tols* and *madrasahs* in larger ones and towns. Elementary education was given in the former, and higher education in the latter. Teachers and students met early in the morning and in the cool of the evening. Pupils brought no regular fees but occasional presents. Teachers supported themselves mainly by farming or trade, and sometimes by both. The age of the scholars varied from six to sixteen. Reading, writing and arithmetic were taught in the lower forms, poetry, grammar, rhetoric and drafting of deeds in the middle ones, philosophy, metaphysics and theology among other things towards the end of the scholastic career. Most students, however, finished their education in the primary and secondary stages and only a few waited for the philosophical touch at the end. The schools were on the whole useful and popular. According to Adam, 13.2 per cent of the entire male population of Bengal received instruction therein, in the Bombay Presidency 12.5, in the Madras Presidency 16.5 of the population of the school-going age. The reports of these provincial commissions also contain references to the education of girls. But no percentage is definitely given. Facilities for female education in the beginning of the last century were surely limited.

Everybody will admit that the grant of a lakh of rupees for the whole of British India

and for the all-comprising subject of promotion and propagation of scientific knowledge was surely insufficient. But that was not all. The government were tardy in spending it. Says Dr. Vincent Smith in justifying the educational policy of the Marquess of Hastings that "He was steadfastly opposed to the ignoble policy of keeping the natives of the country in ignorance which had strenuous supporters at the India House." (Oxford History of India, page 642).

In 1835 the government of Lord William Cavendish-Bentinck took up the problem of Indian education vigorously. The question was how best to spend the lakh of rupees sanctioned for the promotion of education. A great controversy ensued in the Governor-General's Council. Two parties arose: the Anglicists wanted the money to be spent for the support of European education; the orientalists for the encouragement of indigenous education. Macaulay, who was the President of the council, with more vigour than reason, decided the case in favour of the Anglicists. The minute that was adopted to incorporate the decision is interesting reading: "The great object of the British Government ought to be the promotion of European literature and science among the natives of India, and that the funds appropriated to education would be best employed in English education alone."

This action drove the biggest nail into the coffin of indigenous education. Another nail

was driven in during 1844 when Lord Hardinge announced that henceforth—"Preference would be given, in all examinations for public posts, to those who know English."

This policy was followed for ten years more. It was in 1854 when things changed for the better. Sir Charles Wood sent his famous despatch on education that year for the establishment of vernacular schools in the villages and for the provision of higher education in the Presidency cities. In pursuance of this despatch, the universities of Calcutta, Bombay and Madras were established in 1857 on the model of the University of London.

The establishment of vernacular schools in villages and universities at Calcutta, Bombay and Madras marks a new epoch in the history of modern Indian education. For one hundred and fifty years, the country had made no progress in education. The Emperor Aurangzeb died in 1707. Immediately after his death, signs of the dismemberment of the great Mogul Empire were manifest everywhere. Provincial governments finding the weakness of the central administration threw off its yoke. Their power was in turn seriously challenged everywhere by the revolt of adventurous nobles. Might claimed right and rightful claimants succumbed to anarchy and lawlessness. Hordes of masterless men and disbanded soldiers paraded the country-side and made confusion worse confounded. The Thuggees and Pindaris in Central India, the Maratha brigands in Rajputana, Bengal and

Orissa, the crossing of swords between the English and French, the foreign invasions of Nadir Shah and Ahmad Abdali tore the last vestige of settled government into pieces.

The British power slowly raised its head in the midst of the chaos as the result of the battles of Plassey and Buxar. But even when it had established its supremacy, it followed a policy of suspicion and lethargy. Now and then an enlightened ruler like the Marquess of Hastings followed a policy of progress, but more often things were left as they were. The state of things needed change and it came through the Sepoy Mutiny. It swept away the cobweb of suspicion; it shook the old policy to its foundation. A new era started in life and society. A new order and a new policy sprang up from the ashes of the old. The pallid gloom of a century and a half passed away; a bright dawn broke in the east. The seed of Indian Renaissance was sown in the establishment of vernacular schools and universities. Indigenous education was thus allowed to enter our step-mother's lower halls. But higher education still continued to be foreign. Yet the results of it, however, were 'unexpected and disconcerting.' This university education taught the Indian students English history, and "They became," writes Dr. Annie Besant, "interested in English struggles for liberty. It gave them masterpieces of English literature, and they studied Milton's *Areopagitica* and declaimed Shelley's *Masque of Anarchy*. They admired the ideals held up and desired to find liberty among 'the blessings

of the British rule.' They found it not, and thirty years after the introduction of Sir Charles Wood's educational measure, they met in Madras, and decided to create an Indian National Congress. *Forty years later,* having revived Indian religions and started Mussulman and Hindu colleges and schools, and having meanwhile studied Indian history and assimilated its lessons, *we have resolved to revive ancient ideals of Indian education and culture,* to teach the students in their mother tongue, to make Indian ideals the basis of Indian civilisation, renouncing the hybrid and sterile ideals of Anglicised Indianism, and to adapt them to a new form, instinct with ancient life and moulding it into a glorious new body for the ancient spirit."

This long quotation shows that the search of indigenous ideals in our education began in 1924, the year when Dr. Besant delivered the first Kamala Lectures in the University of Calcutta. But that date is only approximately right. The cry for Indianisation dates from 1884 with the foundation of the Indian National Congress. In politics and services, the national demand materialised to some extent much earlier; in education and cultural fields, as usual, it took time. Dr. Besant herself has been one of the pioneers in nationalising our education. She founded the central Hindu College at Benares round which grew up in recent years the Benares Hindu University. Sir Syed Ahmad Khan gave an impetus to Mahommedan education and culture by establishing the Anglo-Oriental

College at Aligarh, which again formed the nucleus of the present Aligarh Muslim University. These colleges and universities started with the idea of giving the best of Hindu and Moslem culture, but they worked under heavy disadvantages and soon became in some respects 'the pale copies of Oxford and Cambridge.' But other institutions grew up. Tagore started his Shantiniketan at Bolpur and the Arya Samaj its Gurukal at Hardwar in the beginning of this century. But despite these isolated efforts, the scheme of Indianized education remained confined to the intelligentsia only. It needed the gigantic efforts of Mahatma Gandhi to make the dissatisfaction against the present system general and country-wide. Non-co-operation achieved that in 1921. That movement, though barren in many ways, was fruitful in provoking the thoughts of the country and in vigorously attracting people to fresh fields of activity.

I have given a sketch of the history of the efforts that have been made in this country to Indianize our education, for I believe, it is necessary to understand the true setting and spirit of the question. But the main problem still remains; What are the indigenous ideals? This I shall try to answer.

II

Education is sometimes defined as an introduction to life and an educational institution as its gateway. All modern educationists seem to agree to this definition. The slogan

that education makes for power or efficiency, citizenship or democracy is ultimately based on this broad view of education as preparation for life. The indigenous ideals of India not only held up this idea of education but even went further. She believed that education is not only the preparation for this life but also for the life to come. Her education gave her students sufficient strength and materials to venture out across this world into the world beyond it. In other words, she emphasised the need of spiritual education as well as secular. There was no undue importance attached to either. Both worked together to make a harmonious combination. In the days of her pristine vigour, there was no mortification of the body or indecent hankering for the life to come, nor was there too much materialism resulting in starvation of the spiritual life. A cultured Indian of the epic days lived in the world but the world was never too much with him. He lived in the midst of pomp and show, remained attached to them, but still he kept a detached angle of vision. Janaka was a king, a great agriculturist, sometimes ploughing the fields with his own hands, and withal a great philosopher. Maitreyi evoked the admiration of the people not only for the skilful performance of her household duties, but for metaphysical discussions and a saintly life.

In fact, the structure of Indian life was built upon a religious foundation. Religion formed the warp and woof of life. In the decline of this ideal lies the secret of the

moral decline of India. Modern Indian education is godless. The British Government, in order to observe neutrality, has ruled out religion from educational institutions. It is only in Mission schools and colleges and some other denominational institutions that some definite religious instruction is given. But that religious instruction does not help very much, for it is neither a part of the state curriculum which might drive the students to acquire it nor is it organized as an integral part of the student-life. It is at best compartmental, to be thought of for a time and forgotten without any trouble. It comes, very often, sandwiched between two important class-periods, and the seriousness of the former, and haste for the latter take away much of the necessary poise of the short hour of religious instruction. So the theoretical part of religious teaching is practically ignored in all modern institutions. Old-time pundits and padres, Mullahs and Moulanas are left to this task, and they piece together the narrowness of their information with the foulness of language in such a way that modern scientific minds heave a sigh of relief in finding an opportunity to escape from them. Much of modern secularism among our students is due to this. Needed at present are a scientific exposition of religion to stem the rising tide of secularism, and the organization of the problem of education on the basis of religion, suitably emphasizing and blending both the secular and spiritual aspects, or in other words the revival of the indigenous

ideal of education as the preparation for complete living.

One of the strongest criticisms hurled at the modern system of education, is that it is too often general in nature not giving the professional qualification needed for different vocations in life. A few law colleges and medical colleges, no doubt, exist in the country, but India does not primarily need lawyers and physicians to solve her problem. India is pre-eminently an agricultural country. She needs well-trained farmers and an army of agriculturists. Her people need education in different technical subjects to utilize her resources and to be economically independent of the imported goods from foreign nations. In ancient India, this education was given by the organization of her people into different castes. A tremendous amount of vocational training was imparted through that institution to solve the problem of unemployment. The caste system has many faults of its own and under modern conditions, it is happily sinking under the load of its own sin. It is past retrieving and were better left so. It will slowly die a natural death. But something has to be done in the meanwhile. Its function has to be taken by some other institution. A network of technical schools and colleges is needed to render the services of this system of old social trade guilds.

Our modern form of education stresses material prospects beyond anything else. 'Advancement of learning' is not our aim,

though it was triumphantly adopted by one of the premier universities of India as its motto. Our aim is advancement of earning. The present generation has deleted the 'l'. Yet advancement of learning is no great goal of education. It is a poor substitute for the formation of character, the moulding of personality, utilization of the leisure hours and enjoyment of life which have been unfortunately left out of our scheme. Modern students come for passing the examination and look upon education in the terms of degrees. Ancient India did not hold up that ideal. Degrees had no place in her thinking. It was the unfolding and development of personality that counted. Modern teachers, it must be admitted, work under heavy disadvantages. They are given a fixed time, a definite curriculum and a set of rigid rules to work under, and it needs nothing short of a genius to overcome this triangular limitation that hampers him on all sides and to achieve the desired end of education in class-rooms of overflowing quantity and effectively hidden potentiality. The chance of success in a case like this is necessarily small. In this connection, it should be observed, however, that mission institutions can easily take the lead. Their avowed object is to form the character and develop the personality. Hence, it would be natural for them to break away from the code-bound uniformity and stand for the revived and real ideal of education.

Yet in another respect modern education differs from the old. Modern education in

India, like her sister of the West, is the offspring of the city, born in the midst of artificiality and brought up in the halls of materialism. But unlike the modern, ancient Indian education was born in the forest. She grew up in the calm of the woodland, amidst the beauty of nature. When the message of the forest came to cities, crowned heads bowed to receive it, our aesthetic nature has gone to sleep under the present conditions and we do not sufficiently understand the value of quiet atmosphere and natural beauty in the moulding of our lives. The greatness of an Oxford education lies partly in the secluded situation of this educational centre, free from the distractions of city-life. Every educational philosopher admits that sylvan retreats are better adapted to educate our minds than the busy haunts of people.

Education is a slow process and consequently needs time. Individual students need individual care. Uniform prescription produces a dead level and often represses inborn tendencies. Our ancient educationists seemed to have understood this psychological principle. They were further given wide freedom in thinking out and following their educational scheme. There was no dead-weight of state grant and state demand. There was only state endowment and state recognitions,—no patronage. Modern education in practice is not based upon the study of individual psychology nor blessed with that unlimited freedom which was enjoyed by education till even the eighteenth century.

If education means the development of all the good latent faculties, the number of students per teacher must be necessarily small. The hidden qualities have to be studied and trained. The lower instincts have to be sublimated or switched off into a useful but kindred channel. This principle is the alpha and omega of educational psychology. But unfortunately most of modern educational institutions are manufactories on a large scale. Too many students are admitted and too little individual work is done. Ancient India did not know this mass production in education. An ordinary human brain cannot think of more than six at a time, and an average teacher should not have more than six pupils at a time—this seemed to have been the rule in ancient India. The famous Ayoda Dhaumya, whose pre-eminence as a teacher was unassailed, had only three students in his school; Upamanyu, Aruni and Veda. When a teacher had more pupils than he could efficiently manage, he appointed senior students to look after the junior ones. This system was in operation in this country even in the beginning of the British rule. The prefectural system of Bell and Lancaster was adopted from India. Bell admits that in his writings.

In Buddhist India, we hear of large universities like Taxila, Nalanda, Vikramsila, Kanchipura and Odantapuri, where thousands of students congregated. But even in those universities, teaching was based upon the grouping of five to six students per teacher. Then again the relation between the teacher

and pupil was much closer than what we see around us today. The teacher now-a-days comes to his class-rooms at stated periods, lectures and disappears again into his study or laboratory. Very seldom is he accessible to his students.

Another feature of our modern education is that statistically the great bulk of our teachers are young people or fresh graduates of the university. They may have at best a good deal of book-knowledge to recommend them for their profession but they are inexperienced and often practise their trade at the expense of the students. Few of them have poise or balance of opinion. Naturally they cannot command from their students that reverential awe which is the beginning of all knowledge.

Now the ideal teacher in India, down the centuries, has been an elderly person who has not only a vast scholarship to recommend him as a teacher but a vaster experience of life which he has seen "steadily and whole," possessing balance and dispassionateness of opinion which at once inspire reverence and awe in the pupils. Not only this, for his relationship with his pupils was that of a parent. The *Shastras* place the preceptor in the exalted category of the father. The senior students who may sometimes act as monitors are enjoined to behave towards the junior ones as elder brothers and the wife of the teacher as mother. The duty of the teacher is definitely sketched out. Says Apastamba:

"The teacher has duties to fulfil towards the pupil. He must love him as his own son

and give him full attention in the teaching of the sacred science and withhold no part of it from him. The teacher must not use his pupil for any mercenary motives nor for purposes other than teaching. He must instruct his students in the matters of personal hygiene, conduct and daily devotions."

Manu adds to these rules:—

"Pupils must be instructed in those things that concern them most. But painful language must not be used. The teacher's speech should be sweet and gentle. Let him not, even though in pain, speak words which may distress his pupils. Let him not injure others in thought or deed."

The duty of a pupil is also laid down. To quote Gautama:

"The first duty of a student is personal purification. He must lead a moral life and follow the religious precepts of his teacher. Next, he must learn good manners. The student should bathe daily. He should avoid luxuries like honey, sweetmeats, perfumes, garlands, sleep in the daytime, ointment, collyrium, carriages, shoes and parasols. He must not indulge in outbursts of passion or fits of love or anger. He should refrain from covetousness, perplexity and garrulity as well as pungent foods. In the presence of the teacher, he must not cover his throat, cross his legs, lean against a wall or stretch out his feet. Nor should he spit or laugh, or yawn or crack his joints. He must tell the truth and avoid bitter speeches. On no account

should he contradict his teacher. Silently he should hear what the *guru* says and sedulously carry out whatever is good in it." "The pupil should always occupy a seat on a couch lower than that of the teacher. He must rise in the morning before the teacher is up and retire to rest after him. If lying down or sitting, he must get up from his couch or seat before he answers the teacher, and if the teacher walks, must also walk after him."

As regards disciplinary measures, the rule was not to inflict corporal punishment. Offences against this rule were punishable by the king. The highest punishment seems to have been temporary banishment of the student from the presence of the teacher.

I have given sufficient quotations from the different sections of the writings of those ancient law-givers, bearing upon our subject and it will be apparent from them what conception they had of the function of education, the duty of the teacher and the taught as well as the relationship that existed between them. Many of their conceptions, if adopted today, would enrich our modern life.

(*a*) Personal hygiene and purification are the crying needs of the day. Everywhere students are slowly feeling their need, though they were criminally neglected from ages. It is only meet and proper that this indigenous ideal be resurrected in our student life. It will bring to the pupils self-control, power and concentration.

(*b*) Brutal punishment even now is inflicted on recalcitrant students. The Indian educational codes sanction corporal punishment in certain cases and public sentiment seems to countenance it. Even in the twentieth century we are behind the ancient educationists in the conception of disciplinary measures.

(*c*) Disciplined life was another aspect of indigenous Indian education. Student-life was not only the time of instruction but of vigorous discipline. 'Tongue, stomach and arm'—every thing was kept in subjection. Harsh words were avoided, distressing allusions, bad manners were rigidly ruled out of educational institutions. How sweet would be our life if this ideal were revived!

(*d*) Good manners and respectful behaviour are two other ideals which we can revive much to the improvement of our social life. Indian people have been proverbially well-behaved and courteous. So, we are not to be contented with the negative virtue of refraining from harsh language and bad manners, but we must assiduously cultivate the positive virtue of good manners and respectful behaviour.

(*e*) But the greatest lesson which we can learn from the indigenous system of education lies in the selection of the teachers and the limiting of the number of the students admitted. Everybody knows of the influence of teacher on the plastic minds of the students. Many of us are also aware of the pernicious example of inexperienced teachers on the lives of young pupils who are very often

admitted to our institutions beyond any efficient handling. Callow, young people, dangerously unbalanced in their opinions and poorly equipped in the mind come to teach in our crowded class-rooms when they find other gates of life shut upon them and at which they go on knocking from time to time. Most of these young people do not love the professions, nor are they satisfied with its small emoluments. Hence the results are disastrous. Dissatisfaction breeds dissatisfaction; unbalanced teachers produce unbalanced students, discipline flies through the window; chaos reigns in the class-rooms and in the minds of the students.

(*f*) There is another aspect of our indigenous system which we can revive to the benefit of our present condition. In most boarding houses, specially those managed by Missions, we often come across young recruits who are brought from homes and kept in artificial segregations, for a long while, sometimes till middle adolescence, much to the damage of their emotional nature and social instincts. It is sometimes impossible, I must admit, to send these little cherubs to their parental dwellings which are very often scenes of violence, filth and neglect. But still, I must confess, there is no substitute on earth for father's affection and mother's love and care. How can these little ones get such care in the boarding houses where they are very often herded indiscriminately and kept in unmanageable numbers? The indigenous system avoided both these difficulties. A

limited number of students were taken and they lived as children in the family of the teacher. There was no distinction between the rich and the poor. All lived alike, and shared with the sons and daughters of the teachers the food of the family and the loving care of the teacher's wife whom they all looked upon as mother. The tragedy of starved emotions, due to segregated and artificial life in the hostels, flowering late in life and expressing themselves in fitful outbursts, imperilling the even tenour of life was thus easily avoided. Our mission schools and colleges will greatly improve if this ideal be given a fresh lease of life. Instead of hostels let us have the homes of the teachers where a small number of students may be taken as members of the family, and we shall see an improvement in the tone of their life and an enrichment of their minds.

It is, of course, impossible and foolish to revive everything that is old. Time has changed; social conditions have altered. Much that was ephemeral has disappeared from life and society, and some that have lasting values in them have undergone modifications to suit the changing conditions. Adaptations have made evolution possible. But embedded in the rock of customs and practice lie here and there precious gems hidden to our view due to nearness and want of perspective. And beyond them, down in the valley, sheafs lie strewn in the fields amid the stubbles of various corns. They need to be gathered as well as the gems. Not only that.

The valleys and alleys need a careful survey; their structures require critical examination of what layers they are built, of what substance they are constituted that they have been able to resist the shock of the storms of invasions and waves of immigrant occupation, to break the impacts of different cultures and onsets of new religions? Wherein lies the hidden strength of India, the genius of her personality, the clue to the longest unbroken cultural history in the world? It lies in India's power of toleration, synthesis, absorption and assimilation. Take whatever is good, receive whatever is helpful to your soul, unmindful of the sources it comes from,—that is writ large on the opening page of the educational history of India. So in the resurrection of the indigenous ideals, we shall pick and ponder, choose and consider. We shall revive all that will suit our present conditions, and we shall adopt and adapt from outside what is beneficial to our community.

N. JOARDAR.

CHAPTER XVIII

EXPANDING AND INTENSIFYING THE INSTITUTE IDEA

In candidly considering present-day Indian Church problems, with special reference to the interests of the young people committed to the care of the Church, the following major problems emerge:—

1. How may the young people in our Sunday Schools, Epworth Leagues, Schools and Colleges, be led into a deeper spiritual experience of personal relationship to Jesus Christ?

2. What can be done to bring about the laying of adequate emphasis on the character-building aspects of our educational work?

3. How can the claims of all forms of Christian service be presented more successfully to our young people and the pre-vocational training for this service be made more effective?

4. What can be done to increase the efficiency of the existing corps of Christian teachers, preachers, hostel managers, matrons, nurses, zenana workers and others engaged in the work of the Church?

These problems are not new and in all probability they will confront the Indian Church for many years to come: nevertheless, they are fundamental to the work in hand and constitute a challenge worthy of the best thought and most careful consideration of those responsible for the policies and administrative

interests of the Indian Church. It is with a deep conviction that "The Institute Idea" has important contributions to make to their solution that this paper is presented.

The Institute has been most extensively used in the United States of America, where after its introduction, the annual number rapidly increased to more than one hundred and the enrolment in ten years totalled more than a quarter of a million of young people. The spiritual and mental stimulus received by this vast group of earnest young men and young women was registered in an increased enrolment in the Colleges and Theological Seminaries, as well as in unprecedented interest in Epworth League activities and other forms of Christian service at home and on the foreign field.

Believing that the "Institute Idea" had even greater Kingdom-building values for India than it had contributed to America, the Rev. E. L. King inaugurated the movement in India, through the Institute Department of the Epworth League. In issuing the Prospectus for this Department, Mr. King said:—"The times, duty, our Christian allegiance, large statesmanship, all demand a concerted movement for the immediate winning of the young life of Methodism to a verve, a devotion, a selflessness of life, which will bring the Kingdom in with power undelayed. . . . Three words may, for general purposes, sum up the objectives of the Institute. They are:—Instruction, Inspiration, Incentive. Members

of Institutes are not enrolled merely to listen to a new set of addresses or lectures, but to go through a carefully prepared course of study, to share in such experiences through this course and the other work of the Institute as to be inspired to larger and better things and incited to put their lives to service in these high causes, as well as to a more Christian participation in the everyday business of living."

Although the movement has not yet gained much momentum, the Institutes thus far held warrant the assumption that the Indian Church will find this movement an effective agency for the solution of the fundamental problems with which she is faced, in the realm of general and religious education and work among her young people. This assumption may be demonstrated by applying "The Institute Idea," separately to the several problems already stated:—

1. *How can the Institute contribute to the deepening of the spiritual life of our young people?*

A well-founded criticism of our educational method in India is that it is preponderatingly an attempted "pouring in" process, with the minimum of active participation on the part of the pupil in expressional activities. Successful Institute planning is based on the principle of "learning by doing" and the programs are framed with a view to affording the largest possible scope to self-expression

in the religious, intellectual and social activities provided. The situations into which the young people are brought in an Institute environment, differ so radically from the normal conditions obtaining in the local Church, Epworth League or School that entirely new responses are required in place of the stereotyped response which "passed muster" at home. The changed environment itself, especially if it be a striking change, as from a busy city to a rural spot of tranquil beauty, is conducive to a receptive mind. Add to these favourable external conditions, the favourable "mind-set" and attitude of expectancy, with which young people ordinarily go to Institutes, and one can readily see that the soil on which the seed is to fall is well prepared to bring forth a rich harvest.

The Institute not only makes provision for valuable expressional activities, but contributes an equally valuable factor in the deepening of the spiritual life, by providing opportunities for stimulating contacts with the strong personalities of very carefully selected leaders. Concurrent with these influences is the direct appeal of stimulating courses of Bible study on themes of special interest to youth, and discussion groups which afford ideal opportunities for getting light on problems which have been stumbling-blocks in personal Christian experience.

The Institute is supplemental to the religious instruction of the school, Epworth League and Sunday School, but having the foundation

which has been laid by these organizations, it enriches and embellishes the Christian life and broadens its horizons in a manner and to an extent not possible in a local situation. This is the verdict of Lake Geneva, Silver Bay, Northfield and a score of other Institute centers. The Indian Church cannot afford longer to neglect this fruitful source of spiritual culture, and definite plans should be in operation in each of the eleven Annual Conferences of Southern Asia, for conference and inter-conference Institutes. Such Institutes, made the objects of the prayerful interest of a Conference, adequately financed and supported by the influence and presence of those most directly concerned with the spiritual development of our young people, will do as much as any other single agency to deepen the spiritual lives of our young people.

2. *What contribution has the Institute to make in connection with the character-building aspects of Christian education?*

It is true that character is *built* rather than *moulded,* and for that reason, the personality that is to do the building must be given ample opportunity for exercising those traits that are needed for the formation of right character. The Institute is indeed a training-field for Christian character. In a well-conducted Institute virtually all the responsibilities for the routine activities of the camp devolve upon the students. These responsibilities, naturally, are heavier and more varied

than those ordinarily borne in the School or Church and form an important part in the total character-development of the students.

Character is built in the midst of social activities which call for the exercise of such virtues as unselfishness, self-control and self-sacrifice. The Institute provides ample opportunities for the exercise of these and similar virtues and furnishes valuable training in learning to live with others.

An important aspect of character-building for which very inadequate provision is made in our school system, which several of the Epworth League Institutes, already held in India, have met, is the training which comes from the social intercourse of young men and young women. In the Institutes held at Asansol in Bengal, Arrah in Bihar and Ghaziabad in the United Provinces, the young men and young women of our schools and congregations were in attendance, on a fine footing of equality; sitting in the same classes, joining in the same projects, and participating jointly in games and social functions. For many years it has been reiterated that such social intercourse could not be countenanced in India, with her prevailing social ideas and customs. These Institutes have clearly shown, however, that with careful supervision these privileges may be extended to the young people in India with much profit and pleasure to them, and as a demonstration of deep significance, not only to the non-Christian communities, but to the Christian Church in

relation to the development of its social life and the formation of its future policies.

Other character-building aspects of the Institute are found in the special provision made in the curriculum for the study and practice of such subjects as Temperance, Social Service, Physiology with special reference to moral hygiene, physical training, including instruction in swimming, nature study and hobbies. Under the direction of skilful leaders these courses are made so attractive and vital that they play an important part in the character-development of those fortunate enough to be enrolled.

Character-building is an essential feature of the "Institute Idea" and the activities and curricula of all Institutes make ample provision for this fundamental need.

3. *The Institute and "Life Service."*

Vast gatherings of young people, where, under the impulse of great emotion, many temporary responses were made to the Life-Service Call, have given place to the less spectacular but more effective method of securing such decisions as the outcome of a systematic and prayerful study of the stewardship of life. The inspirational aspects of the Institute are among its chief contributions. "Institute time is vision time," not that visions do not come at other times, but they are not so apt to come, and if they do come in the humdrum of ordinary duties and conditions, they are not so clearly seen nor make so deep an impression

as when realized in the favourable atmosphere of an Institute week.

Inspirations and visions are usually the conscious formulation of deep-seated desires never before clearly stated or recognized. They take form under a stimulus that arouses the deepest emotions. The climax of the Institute program is the accumulative appeal of its creative and instructional elements to all that is highest and best in human personality, culminating in a deep spiritual challenge which must be faced by all. This spiritual appeal accomplished by a clear recognition of the need of lives consecrated to Christian service, often results in surrendered lives as the annals of many Institute centers in America and other countries will reveal.

"Life-Service" is included as a regular course of study in the Institute curriculum, the following four aspects of Life Service being recognized:—1. Stewardship of life. 2. Part-time service for local Church. 3. Full-time service, vocation undetermined. 4. Full-time service, vocation determined.

In connection with this course the suggestion has been made that each Institute provide for a Life-work Counsellor, who should arrange for interviews and otherwise guide decisions.

It will thus be seen that the Institute with its specific provisions for cultivating the Life Service aspect of our Church program will make most valuable contributions to this important problem of the Indian Church.

All sound statesmanship emphasizes the strategic importance of developing indigenous leadership. This policy has been largely responsible for the establishment of our Colleges and Theological Seminaries, and the Church naturally looks to its educational institutions for its future leaders. One of the most significant functions of the Institute is to discover, and help in the training of indigenous leaders for the various needs of the Church. Experience indicates that the Institute is an effective agency for discovering and developing true leadership. Very often nothing less than the stimulus of breaking away from the local customs and conditions and being brought into competitive contact with the brightest minds and strongest personalities of other institutions, is sufficient to awaken dormant talent and reveal hidden potentialities.

Probably the greatest need of the Indian Church today is qualified indigenous leadership. The Institute has a valuable contribution to make in helping to meet this need.

4. *The Institute as an agency for increasing the professional efficiency of workers already in Christian service.*

An important function of the specialized Institute is that through it is afforded the opportunity of introducing and demonstrating improved methods of instruction. Without strong Christian Teacher-training Colleges in India, Christian schools are greatly handicapped with respect to securing the introduc-

tion and adoption of modern methods of education which have proved effective in other countries. A well-organized Annual Teachers' Institute, with a constructive program, can do a great deal to overcome this handicap. To teach special courses in such Institutes, it is often possible to secure men and women, from the educational field who, because of their special training and their enthusiastic demonstration of the new and more effective methods, are able to carry conviction which could not be otherwise secured. In this way the Project Method, as applied to Religious Education has been successfully introduced in certain sections; the teaching of ideals has been successfully demonstrated; keen interest has been aroused in the use of Mental Tests and more efficient methods of measuring mental capacity and growth.

The Institute planned to meet the specific requirements of a professional group of Christian workers already in service, has been most successfully used in connection with our educational work; many such Institutes having been held throughout India. Along the same lines, Institutes have been conducted for pastor-teachers, hostel managers, matrons and nurses. The "Refresher Courses" inaugurated in the North India and North-West India Annual Conferences have carried the "Institute Idea" into the evangelistic field, doing for the preacher what has been done for the other groups through the Institute. The experience gained from these Institutes for professional groups is most encouraging, and proves the

value of the plan for introducing more successful methods into our work and bringing help to those engaged in Christian service, along the lines of their professional needs.

One of the most deplorable losses in connection with the work of our mission field, is due to the lack of suitable "clearing-houses" where the successes and failures of one Church, Epworth League Chapter or School can be shared by others, interested in identical problems and confronted by similar conditions. The Institute makes provision for this need through its "Round Table Discussion Groups," which draw out the salient problems on which are turned the searchlight of experience and experiment gathered from the various centres represented; the net results being carefully conserved for future needs.

Conclusion.—Since the "Institute Idea" is so vitally related to the highest interests of the Indian Church, and is capable of making such valuable contributions to the solution of some of her chief problems, it is evident that concerted action should be taken by the Councils of General and Religious Education, to secure the speedy and systematic development of a well-co-ordinated and comprehensive system of Annual Conference Insitutes, heading up in a few inter-conference Institutes of longer duration, held in permanent quarters, if possible. The Upper India territory is most fortunate in having secured recently at Sath Tal, near Naini Tal, a large estate of great beauty, bordering lovely lakes, and

having suitable buildings available for Institute purposes.

The day of the Institute in India is at hand, and with the Church, as truly as with the individual, there is a tide which must be taken at the flood if success is to be achieved. The "Institute Idea" should be expanded and intensified in direct proportion to the expansion and development of the Indian Church.

T. C. BADLEY.

CHAPTER XIX

EVANGELISM UNDER NEW CONDITIONS

Evangelism had its conception in the mind of Jesus Christ. It was to be His method of getting the glad message of salvation to our lost world. Apart from Him, evangelism is a foreign term in the language of the world. His plan was all inclusive,—"Go ye into all the world and preach the Gospel to every creature,"—no race or class distinction, no national prejudice was to be given place. "Make disciples of all nations." It was to be His way of bringing together our wayward human family and reconciling us to our loving Father God.

The Birthday of Evangelism

The birth of Evangelism was on the day of Pentecost, when the Holy Spirit took possession of the waiting believers. Christ knew that without the baptism of the Holy Spirit, even the best of the disciples would not be equal to the task He had planned for them. Three years of constant association with the person of Jesus Himself would not suffice. He said to them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come." "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

What happened to the disciples on the day of Pentecost, we all know. The weak became strong, the fearful became bold, some who had been slow of speech became great preachers and all became powerful witnesses for Him. The three thousand who were baptized on that day went to every part of the then known world, carrying the good tidings of great joy, which was to be to all peoples. Because of Pentecost, we rejoice today in our knowledge of the Saviour.

New Conditions

When Christ made His plan for the redemption of this world, did He not see our day? Did He not know our present conditions, the differences among nations, different cultures and characteristics, our different histories? In the light of His infinite knowledge, His redemptive plan was made for all the ages. What was necessary in the day of Jesus Christ with reference to the bringing of the Gospel to the world, and bringing the world to Him, is necessary for all time. His method was made to suit each branch of our human family. When those who had received the baptism of the Holy Spirit went out after the Day of Pentecost, they carried the message to many nations, of many languages and cultures, yet the method was not changed. The Spirit-filled believers proclaimed the Gospel,—"The power of God unto Salvation, to every one that believeth." His plan was made to suit the need not only of every age and nation, but

of individuals of every condition, attainment or social standing. The Evangelism which had its conception in the mind of Jesus Christ, and its birth on the Day of Pentecost, was to be effective in every age, under all conditions.

The Evangelist Himself

An Evangelist after the conception of Jesus, cannot be made but must be born of the Spirit. Since the Day of Pentecost, conditions in the world have changed many times, but the qualifications of the effective evangelist remain the same. Education should be taken advantage of to the fullest possible extent, but it alone will not make an effective evangelist. The Disciples who went out from Pentecost had no financial backing, very little family backing, the government was out of sympathy, and yet these were the men who turned the world upside down. They were the living fulfilment of the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." There is no substitute for a Spirit-filled ministry.

The effective Evangelist must himself have a tremendous belief in a living, personal God, and in Jesus Christ, the only Saviour of men. He must believe in the awfulness of sin and in its terrible ruin. It is said that when Phillips Brooks gave his great message on "Sinners In The Hands Of An Angry God," that even without his lifting his eyes from his manuscript, men sprang to their feet in the congregation and cried out for help. Was this mere

excitement? Phillips Brooks believed God and assumed that what He said is true.

The effective Evangelist must himself be a man of pure and holy living, above reproach. He must avoid even the appearance of evil. He must be a living example of what Christ is able to do with one wholly surrendered to Him. Oh, what harm to the cause of Christ an Evangelist who is not a true representative of Him, can do! A writer tells of watching a man working at the top of a tall Church steeple. The workman was standing on a ladder which had been attached to the steeple, high up. The writer says that as he watched him lifting a huge piece of lumber, to his horror, he saw that the rung of the ladder upon which the workman stood, had broken. He turned away with a sickening feeling expecting to hear the thud of his body upon the pavement. But after a few minutes, he looked again, and there he was working away as before, high up in the air. He afterwards asked the workman how he had escaped the fall, and he replied, "In my work I cannot afford to run any risks of falling. I take precaution against falling. I was lashed to the steeple." The true evangelist must be bound to Him who is able to keep from falling.

In launching His plan of Evangelism, Christ gave two commands, one, "Go ye into all the world," and the other, "Tarry until ye be endued." For some reason, most believers attach more importance to one command than to the other. Action is easier to most people

than waiting. They do not seem to realize as He did, the utter impossibility of the task, without the tarrying. These commandments were not given to a company of ministers alone, but to all the believers, that each one should become a flaming Evangel for Him, carrying the torch to all within reach. If Evangelism in our day has seemed to fail, rather than needing modern methods may it not be that we need to heed Christ's whole command? Oh, that we might tarry until we be endued with power from on high! All problems, even financial ones, would fall into line and be solved. Did not Christ Himself say, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you?" "Why take ye thought for food and raiment?" "Your Father knoweth that ye have need of all these things." The world about us may hunger for physical food, but they are more hungry for God, as crowded temples and mosques testify. "In Him is life and the life is the Light of men."

Methods

The term Evangelism carries with it every form of service for the bringing of the message of life in Christ, to the world. It involves much more than preaching. Even the giving of a cup of cold water in the name of a disciple will do its part in carrying out Christ's command. The Evangelist is to be a soul-winner. In large meetings, small meetings, indoor and outdoor, personal interviews, house to house visitation, distribution of Scripture,

ministries to the sick and sorrowing, training the children in the home and in the school, by any and all means, he is to make Christ known. In the power of the Holy Spirit the Evangelist should go to men and women as to those in need of a Saviour. It is not a matter of new methods for modern times, but a matter of our getting back to the Heaven-born plan. Have we really tried it? Have we obeyed Christ's commands to the full? Suppose the disciples had failed to obey? Oh, that each believer in Christ might tarry until he be endued with power from on high, that the fire might fall and spread as in the Day of Pentecost! Then "the earth shall be full of His knowledge and Glory as waters that cover the sea."

CHARLES E. PARKER.

CHAPTER XX

THE DEVELOPMENT OF SELF-SUPPORT

This is one of the persistent problems of the Church. It is largely complicated by certain facts peculiar to the situation in India. Some of them may be briefly stated:—

(1) The rapid growth of the Church, making it numerically too large for any agency, however well-equipped or resourceful, to be able to bring about concurrently, a corresponding growth in its mentality and spiritual outlook. Large masses have moved into the Church, but they take long to be moulded and made fit for the Kingdom of Christ. They may have been collectively baptized, but individually must they be brought to the saving knowledge of Jesus Christ, which is a difficult task. This means that except for a small proportion of its membership, the Church, as it is, is far from what it should be. It requires still to be taken care of. The average individual Christian pertaining to a village community in India cannot be thought of as being in the same category as an average one found in a Christian country in the west. The former bears the Christian name only in a restricted sense.

(2) The appalling poverty of the Indian masses. The vast majority of the members of the Church, drawn largely from the masses, are poor in the extreme, living in broken mud-huts and eking out a bare hand-to-mouth existence. Unless they be economically raised they are by no means in a position to take over in a modified form, the elaborate and expensive machinery with which the present agency is conducting its operations amongst them.

(3) The deeply ingrained commercial motive which in India underlies all fulfilling of religious obligations on the part of the people. This is due to the Doctrine of Karma which has swayed the Indian mind for well over two thousand years and has developed an outlook which makes giving for any cause, possible only for a personal end. Sacrificial giving is foreign to the religious teaching of India. Until the Church is developed spiritually enough and this deeply-rooted motive largely eliminated, sacrificial giving must necessarily be halting and meagre.

These are some of the facts which must be borne in mind while trying to face the problem of self-support in the Indian Church. Just at the present juncture, a careful survey of the situation is urgently called for. The country is passing through a period of convulsion such

as it has never known before. The very foundations of its political, social and economic life are being rudely shaken. Its religious leaders are strenuously engaged in trying to stem the tide of the fast-changing conditions and strengthening the hold of the masses in their own traditional faiths, hoping thus to be able to reconstruct their national life upon the best that there has been in their own culture and heritage. Their efforts often include a most senseless and indiscriminate opposition to the activities, and even the very existence, of the indigenous Christian Church. While the Church itself is found in a position which is obviously too weak for the struggle. Outside a few large centres, it is so extensive and in proportion so attenuated as to render adequate supervision, with the present available forces, well-nigh out of the question. There are districts specially in the North India field, where one solitary worker often is in charge of sixty to a hundred and thirty villages spread over an area of three to four hundred square miles, with but a sprinkling of Christian families in any of them. Any vital contact necessary to develop such a community must in the nature of the case be a physical impossibility. And when it is considered that the worker so placed, often is a man of very mediocre intellectual and cultural equipment, the anomaly becomes still greater. Under the circumstances, the recurring cuts in the financial appropriations from the Home base and the steady depletion of the missionary force that has gone on in recent years, constitute

a real menace as well as a supreme challenge. This is admittedly not the time for any decrease in missionary support nor depletion in the missionary force. The logic of the occasion would seem to make rather an increase in these agencies highly imperative. Left to its own indigenous resources the Methodist Episcopal Church in India must head for disaster. Nevertheless—and here is the bright side of the picture—there is a redeeming element inherent in the situation. That is the amazing opportunity which it offers for the Church to arise and claim victory in the strength of the Master, though facing these tremendous odds. The baptism of the Holy Spirit is not only the best possible solution of all difficulties, but is the surest possible way to victory. This must be sought for and obtained. It may be fully expected that under the leaders of the Church the Pentecostal Celebration to be held this year will be so planned for and conducted as to give a real spiritual dynamic to the Church.

In the meantime, certain adjustments in the practice and policy of the Church are needed. These are indicated as follows:—

(1) Emphasis should be shifted from conversions to consolidation. Looking into the future, say a decade ahead, there is greater possibility of making the Church self-conscious, self-supporting and self-propagating if efforts can be concentrated now upon the task of building up the present membership of the Church in faith, in

literacy, in culture and outlook rather than upon bringing in more new converts in large numbers into its fold. Recently, a successful pastor of one of the self-supporting rural Churches of another mission was invited to address the North-West India Conference in session on this subject of self-support. His address was very useful. He stated, however, that his present constituency is composed of 18 villages, containing 180 Christian families baptized over 20 years ago. He did not have a single new baptism to report from among the non-Christians last year, although he carried on his usual evangelistic efforts among them. In his work the emphasis is upon building up the Christians he has on hand and not upon bringing in new ones. New ones will be coming in now and then, and if the Church is well developed they can be absorbed into it without creating any new problem for it. In our own Church, the time has come to cease the emphasis on the gathering in of new converts. This does not mean stopping of all evangelistic effort. The Church can never, at any stage, afford to do that. But the change in the emphasis for the next decade or so should be immediately inaugurated. This will give us the kind of Church in which

the problem of self-support will be automatically solved. For, self-support is only a bye-product, spiritual growth being the end.

(2) The policy almost universally adopted of taking the tithe away from the worker's salary month by month is responsible for many of the ills that have overtaken the Church. Not the least of them is the loss of incentive which the personal example of a giving worker is able to afford to the people in immediate contact with him. Under the present policy, after the tithe has been taken off his hands, the worker very often feels himself under no obligation to give any more out of his income. The people, to whom he is a spiritual guru (teacher) and should be an embodiment of self-giving, hear him teach and preach on the self-giving love of God and on the duty of giving, but are never able to see him give, which greatly detracts from the value of his work along the line of cultivating sacrificial giving on their part. This policy then should be abandoned, and another one adopted by which the worker will be able to use, at any rate, a good part of his tithe himself and in a manner that will inspire his people to give.

(3) Large responsibilities should be placed upon the lay element in the Church.

This has begun to be done in what are called Central Churches, but the crux of the problem lies not in cities so much as in villages, where the people are scattered and leadership is rare. Where possible, a board of village leaders for groups of villages may be formed so as to function among their own people along the line of the work of developing schemes of self-support. To this end—namely, to solve the problem of consolidating and developing the Church in rural areas,—the present staff of workers should, as far as possible, be replaced by men and women with adequate mental equipment. The average village worker is far too poor intellectually and otherwise to be able to make enough impression upon the total life of the village. A trained mind is necessary to be applied to the innumerable problems peculiar to village life, and a worker with sufficient mental and cultural equipment will be able to produce far better results, conducive to the development of the Church in all directions.

J. DEVADASAN.

EDITOR'S NOTE.

The problem of self-support is one of the most difficult, and yet one of the most important, before the Indian Church. Its complexity

has made for very divergent views as to how it can best be solved.

In the most valuable and interesting volume published last year under the able editorship of the Rev. John McKenzie, Principal of Wilson College, Bombay, entitled, "The Christian Task in India," there are two chapters that touch directly on this question. One is on "The People of the Villages," written by the Rt. Rev. V. S. Azariah, D.D., Bishop of Dornakal. In this he takes up the matter of self-support, and writes:—

"An unpaid voluntary ministry for the Church should be systematically developed... Voluntary clergy, voluntary lay evangelists, voluntary lay catechists and the like, need to be courageously instituted. *The paid system, universally in vogue among missions, is not native to the country; and it must be discouraged.** . . . The discouragement of the paid agency and the encouragement of the voluntary ministry, ought to be the vigorous aim of all rural missions."

The other chapter that touches on the same problem has this to say:

"Indian Christians have imbibed from the religious atmosphere with which they are surrounded, a great deal of the belief that matter is essentially evil, and, as a result of that, the most spiritually-minded among them have a tendency to despise all material aids in the carrying on of religious work. Their ideal of a Christian worker is a wandering

*Italics ours.

sanyasin who is a celibate, who owns nothing in this world, and who throws himself on the charity of others. They cannot quite reconcile themselves to the idea that a Christian worker should be *given an allowance to keep him above need and to enable him to carry on the work without any anxiety about the support of his family.** Though the exigencies of Church life and religious work under modern conditions are making Indian Christians accustomed to the salary system for Christian workers, and other business-like arrangements for carrying on religious work, there is deep down in the minds of many good Indian Christians, a lurking fear that all this is something un-Christian and unspiritual."

This second chapter is written by P. Oomman Philip, Esq., B.A., Secretary of the National Christian Council of India, Burma and Ceylon, a man not only of India, but one who has studied conditions at close range and for many years in this land. It will be noted that he and Bishop Azariah differ widely as to the actual situation and need with regard to funds for carrying on the work of the Church through its ministry. With the prevalence of such differing opinions on basic matters connected with the problem of self-support, it is not to be wondered at that the task of self-support for the Church is one of peculiar difficulty and complexity.

For the Methodist Episcopal Church, with the new financial policy of the Board of

* Italics ours.

Foreign Missions of throwing upon the field the responsibility of securing through special gifts (of necessity almost wholly from abroad) virtually the entire budget required for the missionary work, as distinct from what is needed for the salaries and support of the missionaries themselves, a situation of extreme difficulty has arisen. When, in addition to this, there has been during the past five years, a steady withdrawal of missionaries from the field, due to the falling income of the Board of Foreign Missions, the work of our Church on this mission-field is menaced in a way and to an extent perhaps not yet realized at the Home Base.

When it comes to securing special gifts for the current work from America, it is the missionary who has the ability to get such help. He has his friends and contacts at the Home Base, he knows the temper and psychology of his own people and is able to appeal to them in a way that an Indian man cannot. In consequence, the presence of the missionary means more money for the cause. Today in the Bombay Area, three missionaries are carrying the superintendency of two districts each, while eight are carrying a district and a major educational institution,—such institutions as have always had, and still demand, a separate missionary. This list does not include missionaries who are bearing double loads of other kinds. Now, if any one of these missionaries should be recalled, or should break under the burdens and have to leave the country, the Annual Conference to which he

belongs faces the necessity of closing the work and the institutions, for there would be an almost immediate ceasing of special gifts to carry the district or support the work of the institution. The question of "self-support" under these conditions is not a matter of slightly increasing the amount raised each year from among the people. Each district superintendent in the Bombay Area is, on the average, required to raise through special gifts ten thousand Rupees a year. This is *in addition* to all collections, tithes, offerings, government grants and any other sources of income on the field itself. If a man cannot, or will not, make himself personally responsible to raise that amount of money through his own efforts, he cannot be made a district superintendent. The foreign Board no longer underwrites funds for the district budget, the Finance Committee on the field no longer can. Under these conditions the future of the work in any district is no more secure than the ability of the district superintendent to secure the necessary thousands of Rupees through correspondence with friends and patrons at the Home Base or elsewhere.

Now suppose a District Superintendent is not able to secure more than one half the amount needed to carry his work, he must reduce his work by 50 per cent. This involves dismissing many workers, in consequence of which approximately half his Christian community can no longer be reached by any Christian pastors or evangelists. In such a case the amount of money raised from *indigen-*

ous sources on the field will be cut down; which means that actual self-support is proportionately reduced. This is logic that may be difficult of comprehension on the other side of the world, but it works inexorably on the field.

The point, then, is that if you reduce the missionary staff you reduce the possibility of securing self-support, and if you cut down the appropriation that makes it possible to work among the people, you also make self-support the more difficult of achievement. What shall we do? By all means do not further reduce the missionary staff. In this connection the reader will have noted the clear and timely word spoken by Principal Devadasan in this chapter. During the past five years, the missionary personnel of the Bombay Area has been reduced 50 per cent, if the five men who are now on furlough do not return. There are now only eighteen missionaries left in the entire Area, with its four Annual Conferences and they are carrying the work of thirty missionaries, at least. The strain is too great, and health is at the breaking-point. Those who face the situation day after day, at close quarters on the field, realize what this has to do with the yet-unsolved problem of achieving self-support on this field. In all this argument, no mention has been made of the fact, well-known on the field, that the presence of strong missionaries means the proportionate increase of strong Indian leaders. As Bishop Fisher of the Calcutta Area has well said, "Wherever you have the largest number of

missionaries, there you also have the largest number of Indian leaders." It is a mistake to suppose that we have reached that stage of development where the process of creating indigenous leaders will go on equally well whether there be a sufficiently large missionary body or not. There may be theories that point that way, but the facts of the situation on the India mission-field drive us to other conclusions. This is not the opinion of our missionaries alone, but of the great majority of our national leaders as well.

Recently almost forty leading Indian ministers and laymen of our Church in India were asked (1) whether our work on this field calls for more missionaries or not, and (2) whether the withdrawal of foreign missionaries would help or hinder the development of indigenous leadership.

An analysis of the replies received shows that thirty-three of the thirty-six stand definitely against the proposal that there should be a reduction in the number of foreign missionaries in our Church on this field.

With regard to the withdrawal of foreign missionaries for the sake of developing Indian leadership, the replies show that thirty-three were definitely opposed to the idea that such a withdrawal was necessary to help in the creation of an Indian leadership, while only one expressed himself as of opinion that the withdrawal of missionaries would help in creating Indian leaders.

BRENTON THOBURN BADLEY.

CHAPTER XXI

THE BEST OF THE WEST IN THE EAST

The limitations of what the "West" has been able to bring to and do in the "East" have been so frequently indicated during recent years, as to make it worthwhile to consider the other side of the question. While some of the criticism of "western trappings," "occidental culture" and "foreign methods" is deserved, in relation to the Christian enterprise in India, such criticism has to be taken along with a recognition of the very valuable contributions made to Indian life and thought by purely western institutions, methods and spirit.

The impact of the West upon India, continued over a period of two centuries or more, has produced results so gradually that, in many cases, what is really of western origin has been well-nigh merged with what is known to be eastern. After another century it will be still more difficult to disentangle the threads, twisted ever more intricately and tightly together. The influence of the Bible, of English literature and of western ideas are so general throughout India that even the casual observer can note the difference they have made in India, as compared e.g., with China or equatorial Africa. Bishop Heber's "Travels," written a century ago, describing the everyday life and thought of India's people, or the autobiographies of men of India who lived a

hundred years ago, make strange reading today. Taken over a stretch of a century or more, India's changes have been great indeed, while of recent years the transformations have been, in many instances, startling in their rapidity.

In the pages that follow, some of the more general contributions to India's life and ideas are indicated, but not with the thought that these things were altogether novel, or that no trace of them previously existed in this land. Individual exceptions can, of course, be found to all such statements, yet not in such a way as to rob these generalizations of their point. By way of introduction, it need merely be stated that this chapter does not deal with the worse side of western influences that have adversely affected India's progress and happiness. A fair judgment will be based on a balanced statement, showing both the debit and credit sides.

Emphasis on the Individual

India is pre-eminently the land of the masses. Crowds are characteristic of this country. We number people by the million. Her art is lavish both of details and colours. A typical Indian boquet is one in which dozens of flowers are jammed together so as to make the equivalent of one huge bloom. No one flower is considered by an Indian gardener,—no single bloom could possibly stand out in his system of art. The Japanese notion of a single rose in a vase by itself would not be tolerated in India,—it seems to be too cheap

and easy! It is only India that has produced a "mass movement" in religion.

This tendency has led to the overlooking of the individual. He counts, but mainly because he, along with many others, make up a grand total. His detached value has been considered as small. This is not unscientific, for nature is full of such illustrations, but it is not wise in view of our more limited resources. When the Supreme One came, He thought in terms of the individual, picked him out of the crowd, and showed us that multitudes are valuable just because they contain the individuals. Christ may have given as much time to a Nicodemus seeking Him alone at midnight, or to an outcast woman of a Samaritan village at a well, as to the multitudes that followed Him up a hill and sat all around Him, eager for his teaching. He staked the hope of His kingdom on earth upon twelve men, was transfigured before only three, and in His resurrection appeared at the tomb only to one woman. The greatness of the individual was learned by the West from the Saviour of the human race. It has been the emphasis on the individual that has made possible the greatness of a geographically insignificant island like that of Great Britain or of a land so young as that of the United States of America. In considering each unit, the whole could not be overlooked but, on the contrary, it had its stability guaranteed, its future assured. Life has been too cheap in India,—perhaps because it was so abundant. India of itself would not produce a "Baby Show." What was *one baby!*

But India has learned the value of the individual, and is beginning to conserve results. The tragic possibility of losing a J. C. Bose among the multitudes of Calcutta's students or of missing a Ramabai among the widows that throng the sacred places of Hinduism, can be appreciated now. Who knows what humble school has on its roll the next Gokhale or Tagore? No lawyer in one of India's great cities would think today of saying what a leading Hindu advocate of the Bar said to my father fifty years ago in Lucknow,—"Sir, these poor unfortunate people over whom you take so much trouble are not worth it,"—referring to a few women in the "Home for Homeless Women" supported by our Church in that city. An Indian who talked that way now would be considered unpatriotic, and could not afford to be quoted in such a connection. The individual is coming to his own in India.

Organized Philanthropy

Almsgiving and personal help extended to individuals as an act of religious merit, are as ancient as the East. The philanthropic spirit has been an ideal through the centuries, but it was expressed by the individual for the individual. Organizing philanthropic effort was an idea of the West, though it is today so widely practised in India. Bombay, Calcutta and Madras are centers now of philanthropic work carried out on a large scale for the sake of society, but in the olden time each community, caste or group looked out for its own, and effort was largely limited to individual

helpers. Hospitals, orphanages, leper asylums, schools for the blind, "Baby Folds," and innumerable educational institutions of many types owe their origin mainly to western ideals and practices. The complicated organization that now accompanies all major philanthropic endeavours, calling for large endowments, many specialists, various departments, committees of all kinds, with skilful publicity and expert engineering in order to secure funds,—all these are of the West. In no other way, could the growing needs of huge urban populations in India be met, and this land is now no stranger to such methods of handling many kinds of social problems. Parsees, Hindus and Muslims alike have entered heartily upon the task of organizing society itself to meet the needs of its social groups and units. With the coming of a broader sympathy, when these communities will more generally extend their efforts beyond the bounds of their own creeds, we shall have a better India.

Scientific Sanitation

Personal hygiene has been emphasized from ancient times among India's better classes, but sanitation is of very recent birth in this land. Ancient religious writings have references to methods of securing sanitary conditions, but even these were lost in the common practice of both rich and poor. Even today, after decades of teaching and publicity, one of the commonest sights in India is to see a house spotlessly clean inside, with vessels burnished and scrupulous care taken over every item of

the diet, but a heap of filth just around the corner from the door, an open drain running right past the house, flies fed and furnished ideal breeding places, vermin and insect pests endured until positively unbearable, and surroundings that defy all known laws of sanitation. This is true of both village and city. Stagnant water, vile drains, choked with filth, heaps of decaying vegetable and animal matter, germ-laden dust, odours that defy description, and a callousness past understanding, are so common in India as soon to draw little attention to themselves. But there is hope, for the press is beginning to take note of such incongruities among a civilized people, the school is starting to exert an influence, lantern lectures showing the dangers of insanitary conditions are finding their way into towns and villages alike, while "city fathers" and municipal boards are at least wondering whether they might not be able to do something more. Famine may be attributed, in large part, to the heavens becoming like brass and the "monsoon" failing, but cholera, typhus, plague, malaria, itch, blindness, tuberculosis and other ills of India's suffering and patient millions, are due mainly to ignorance and carelessness regarding matters that can be remedied. The helplessness of little children brought up amidst unmentionable and unpardonable surroundings is one of the saddest spectacles that meet anyone from the West living in India. A Rockefeller's millions would not be wasted in India, if they did no more than to compel her people to take enough

fresh air and drink only pure water. War's destructiveness is a mild calamity as compared with the dead left in the wake of the pestilence that walketh in darkness.

The Service of Women

Outstanding examples of women who have served their generation are not wanting in India any more than in other lands, but when reference is made to women serving as a class in a public way, we know that India has learned largely of the West. Indeed, the rapidity with which women have come to the front in all types of social service in this land is greater than that of men. Yet it is only sixty years since India saw its first lady doctor, in the person of Dr. Clara Swain of the Methodist Episcopal Church, who came from America and opened up a hospital for women at Bareilly. It was at the same time that Miss Isabella Thoburn of the same Church, came from America to open up a school for girls at Lucknow, which developed (in 1887) into the first college for women in Asia, and now bears her name. The advanced state of education for girls and women in India today would make it seem as if a much longer period of time had elapsed since such distinctive medical and educational work was begun. Only twenty years ago Pandita Ramabai was at the height of her success in conducting a school and home for hundreds of burdened and almost hopeless girls in this land. Her work was spectacular indeed, without any parallel in India, and was the direct result of her touch

with western methods and ideals. Today it would be difficult to find a realm where the service of Indian women is not being given. In educational, social, medical, spiritual, and even political lines of service, India's womanhood is contributing efficiently and notably to the national life. Mrs. Sarojini Naidu's election to the presidency of the Indian National Congress three years ago was an event of stupendous significance in a land such as India has been. It is only about twenty years ago that the Mahommedans started their first Boarding School for girls at Aligarh. At that time there were no trained Muslim women teachers, and the entire staff of seven lady teachers was drawn from among the young ladies trained at the Isabella Thoburn College, all of them Christians and five of them of our own Church. These young ladies had been trained wholly under western conditions, and with ideals of service quite at variance with India's traditional ideas. But in less than a quarter of a century their service has become such a commonplace in India that no one would think of indicating it today for special mention. Today in India's great cities the part taken by ladies in all types of public work, presiding at public gatherings, organizing philanthropic work, giving lectures, taking part in concerts, conducting political meetings, and even driving their own automobiles along the crowded boulevards, is a marvel to anyone who knew India even twenty-five years ago. And all who see this new development in India's life, thank God.

Opposition to Caste and "Untouchability"

It is quite in order today to decry "Untouchability" as sanctioned and practised by Hinduism through long centuries. Many doughty champions against this form of social injustice have appeared of late years, including Mahatma Gandhi. The press is so full of arguments against the practice of treating one-sixth of the population as "outcastes," that one would almost conclude there never had been any other attitude towards these unfortunate people. In America it is sometimes thought that Mahatmaji was the author of this social liberation which amounts to a revolution. As a matter of fact, it was the Christian missionary that started the campaign against both caste and "Untouchability." Decades before Mahatma Gandhi was born, British and American missionaries were fighting the battles of these "outcastes" against the fathers of the present-day reformers. Hinduism has had no desire or intention, until lately, of breaking the chains that have held these unfortunate people during the centuries. To those who understand the total situation in this land, there is a very definite reason for the change in attitude. The political issue has intervened. With representation in government dependent on the numbers included in the various communities, and with great rivalry between the Hindus and Mahommedans, the fifty or sixty millions of "Untouchables" have taken on a value quite beyond that of their immortal souls! Into whichever camp their millions go,

will come a strength through numbers that may settle most important issues. This is one explanation for the new tone adopted towards these millions "without the camp," and for the honied words that are now addressed to them by opposing political factions. Political leaders are sagacious, as well as disinterested!

The details of the issue of "Untouchability" have yet to be worked out, but the sentiment against it cannot be stopped. As concerning caste, however, there is a different situation. It should not be imagined that a man who is, on principle, against the injustice of having "depressed" classes, will also be opposed to there being "lower" and "higher" castes. Mahatma Gandhi is himself the outstanding example of an educated Hindu who may decry "Untouchability" and yet stand firmly for caste. One would think that the *injustice* that condemns a man to a "depressed" position is the same that imposes on another the inferior position of a "low caste" man, but somehow this logic is ignored. The battle against caste, as such, is still being fought. The system is so deeply imbedded in the Hindu structure that decades will yet be required to extricate it. Some feel that it cannot be done, but to this writer it seems clear that the adherents for the caste system are steadily giving ground, and that in the not distant future caste will have ceased to be a practical issue. When that day comes, it should be remembered that the ideals and principles that terminated the system came from the West. Western

culture and ideas are wholly against a system of caste based on religious sanctions, operating indiscriminately on the ground of mere birth. The fight against caste is one of the best things that the West has brought to India.

Democracy

For the same reason that Caste is opposed by the West, Democracy is advocated,—it is the *people* who should decide, it is brotherhood that must be established. Democracy has been wholly foreign to India's thinking until the present generation, and is opposed to all her traditions. The only government that India has known is Monarchy, absolute or paternal, as the case might be. In both State and Religion, *authority* has been India's supreme word. Advice was sought, counsellors there were, but the decision lay with the ruler. Western literature and the British system of government gave birth to democracy in India. The Indian Mutiny of 1857 introduced a long period of tuition in democratic ideas for India's people, and the World War precipitated the definite movement towards a form of democracy in India. It must not be imagined, however, that the word connotes in this land all that it does in Britain or America. The Brahman, if he had his way, would not enfranchise the low castes or outcastes, while the Mahommedans see the eclipse of their seventy millions by the more than three times as many million Hindus, if a straight vote were to settle the political issues of the land.

In the complex situation, "communal representation" has been resorted to as a possible solution, but it has brought its own difficulties. In its present workings it has set the Hindu and Muslim representatives in Provincial Councils and the supreme Legislative Assembly against each other. The intense rivalries have made real co-operation impossible. Christian leaders have stood for giving up all communal representation, but the religious sentiments of the Hindu and Mahommedan sections have been too deep and strong to permit of this. Unless and until India can heal this breach, she cannot produce truly national characters, which is another way of saying that she will not be fit for self-government. A further complexity is introduced by the fact that the Indian Princes, ruling over one-third of the territory of India, are partly Hindu and partly Mahommedan, and are much less responsive to the idea of a democracy than British India itself. This is only partially explained by the fact that these "Native States" are less radical than the portions under the more direct control of the British government. They are themselves completely split by the religious cleavages. In a democracy, what would happen to a Muslim ruler whose people are made up largely of Hindus, and what would become of a Hindu rajah whose population is almost entirely Mahommedan? There is reason quite sufficient for India's "House of Princes" to look askance at a real democracy!

The fact is that while the idea of democracy has made remarkable progress in India's

thinking, it is still remote as a practical form of government in this land. Only shallow thinking, and a desire to sing the praises of democracy regardless of the possibility of introducing it, can lead people to think that India is ready for a true democratic form of government, or desirous that such a type of government should forthwith be introduced. Western influences are steadily operating for its introduction, but the time when it can be started depends on the people themselves. There is only confusion in thought when the facts of the situation are themselves ignored, or when matters of secondary consideration are given primary importance, while practical issues involved are overlooked. Meantime, the work of education and enlightenment must continue until a practical unity has been achieved, in which Hindu and Muslim can work together. In this transition period the Christian community is capable of serving, and in an increasing way is serving, in bridging over communal differences and allaying the heat of religious rivalries. While democracy is an importation from the West, its future in India rests with the Indians themselves, and before it can operate there must come unity.

The Spirit of Christ

The spirit of Christ is itself neither western nor eastern but universal, yet it has been brought to India directly from the West. This is most remarkable, considering that the West itself got it from the "Near East." However imperfectly the western nations have

interpreted this spirit, it is from their printed pages, their institutions and their living examples that India has come to understand what it is. The spirit of Christ is a very real and a most powerful influence in India. It operates and produces results, even where Christ Himself is not accepted as Saviour and Lord. His ideals and teachings have permeated Indian thought, his standards of conduct and judgment are tacitly acknowledged as supreme. The severest criticisms levelled against western peoples are based not on what Krishna or Mahommed proclaimed and stood for, but on what Christ taught and did. Indeed, the teachings of all indigenous religions in India are being interpreted in terms of what Christ laid down as principles of life and standards of character. No religion in India would think of opposing the teaching of the Sermon on the Mount or I Corinthians XIII. The main effort is an attempt to show that India's own religions have teachings similar or equally good. It would be quite impossible now to trace the inter-penetrations of Christ's ideals and principles in Hindu or Muslim society, or follow in the wake of all the influences of the life and teachings of Jesus that have permeated the non-Christian faiths.

Some things stand out clearly and are unmistakable, among them being the awakened conscience with regard to social evils. Many things are today admitted by Hindus to be wrong that were considered in an earlier generation as being necessary, good and

having religious sanctions. India has long since ceased to think in terms of *Suttee* (burning widows alive on the funeral pyres of their husbands), the exposure of infants in the forests or throwing them to the crocodiles on the banks of sacred streams, and the virtual opposition to giving education to girls and women. Other things are now in the process of being discarded, for example, the "dedication" of girls to idols, virtually their sale to a profligate priesthood for immoral purposes; the seclusion of women in the *zenanas*, to spend their lives "behind the purdah"; child-marriage, where mere infants are betrothed and mere children actually begin lives of wedlock. These latter three customs (all regarded, of course, as having full religious sanctions, and so upheld by the strictly orthodox today) will die hard. Take, for instance, the question of child-marriage, in connection with which the Sarda Bill has just been passed by India's Legislative Assembly at Delhi. This will, after March 31st, 1930, prohibit by the law of the land any marriage in which the girl is under fourteen years of age or the boy under eighteen. Any country would, it appears, think that this involved no great restriction and would work no hardship to the parents or the parties concerned. Yet India is so conservative in such a matter that everything possible has been done by the orthodox party to defeat the bill, and now that the bill is to come into operation there is a rush all over the land to consummate every child-marriage possible, before the bill goes

into effect. In Mahatma Gandhi's own province, the city of Ahmedabad registered seven thousand marriages during the one month of December, 1929. Doubtless, many infants still under one year in age at the time these words are being written in early January, will be "married" before April 1st, 1930! But the conscience of the people is being aroused and, as the editor of the "Indian Social Reformer" (Bombay) says: "Great social forces are at work, and those who set themselves against them will soon be swept away as by an avalanche."

Another influence of the spirit of Christ in India is the increased willingness to live a life helpful to society as a whole, regardless of caste and creed. The narrow communal spirit has worked like a poison in Indian society. Why should Parsees care for Hindus, Hindus for Mahommedans, or Mahommedans for Christians? Indeed, why should the Brahman care for the Shudra, or a low caste man for an outcaste? The answer has been, He should not; let each caste and community take care of its own people. The menace has extended to the Christian community, so that this group has been tinged with the same spirit of aloofness and unconcern. India for centuries has been a land of the "compartment" system, nor is there in the teaching of either the Hindu or Mahommedan religion that which will bind the various classes and creeds together. Mahommedanism makes for a "brotherhood," but it is strictly confined to Moslems. Hinduism makes no claim whatever to include within its

pale any who are not true Hindus. Christ came to establish the brotherhood of mankind, and His spirit gives us hope that we shall, in and through Him, have this brotherhood inclusive of the human race.

Whatever of good has come to India by way of western lands, we must admit that it can all be traced to Christ. Where western peoples have departed from Christ, they have brought that which has harmed instead of helping and hurt instead of healing. By His grace, some good and true and beautiful things have been brought to India from the lands of the western skies. Let the credit all be His.

BRENTON THOBURN BADLEY.

Madras
Methodist Publishing House
1930

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी, पुस्तकालय
L.B.S. National Academy of Administration, Library
मसूरी
MUSSOORIE
101253
यह पुस्तक निम्नांकित तारीख तक वापिस करनी है।
This book is to be returned on the date last stamped

दिनांक Date	उधारकर्त्ता की संख्या Borrower's No.	दिनांक Date	उधारकर्त्ता की संख्या Borrower's No.

GL 275.4
IND

101253
LBSNAA

275.4
Ind

101253

अवाप्ति संख्या
ACC. No. ~~IDA831~~...

वर्ग संख्या
Class No.....

पुस्तक सं.
Book No.....

लेखक
Author.....

शीर्षक
Title..Indian Church problems of today.....

निर्गम दिनांक Date of Issue	उधारकर्ता की सं. Borrower's No	हस्ताक्षर Signature
		~~I.D. 831~~

275.4
Ind.

LIBRARY
LAL BAHADUR SHASTRI
National Academy of Administration
MUSSOORIE

Accession No. 101253

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may not be issued and may be consulted only in the Library.
5. Books lost, defaced or injured in any way shall have to be replaced or its double price shall be paid by the borrower.

Help to keep this book fresh, clean & moving